

# THE DEFENDER

*Magazine*



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GERALD B. WINROD ★ EDITOR

# A Church In The Solomon Islands

— By Rev. Gerald B. Winrod, D. D.

**F**OUR thousand natives of the Solomon Islands worked two months in erecting the thatched-roof Chapel shown on this page of *The Defender*. The building will seat 285 persons. It was presented to members of the American armed forces in memory of 1,600 boys from the United States, who are buried in a near-by cemetery.

Native Christians, one-time savages, presided at the dedication services. A black man by the name of Jason, standing barefoot and clad in garments characteristic of his part of the world, delivered the presentation message. His halting talk in broken English was as eloquent as any noted divine might have uttered. For brevity and effectiveness, it was a masterpiece. It reflected the fact that missionaries working in those benighted areas before the war, had done their work well. These are Jason's words:

"Me want tell you all people that all me fella belong Solomon build this Church because we want thank you. We have work hard and we hope you like Church. And we pray God bless all you and hope you pray for your friend lying in this cemetery. Also we want thank you all Americans who fought push enemy out our land. Now we give this Church you. But this Church no belong you and me. This Church belong God. And we ask God to bless you all. Thank you."

Chaplains of the American armed forces received the building as a gift from the natives, and immediately dedicated it to Christian service. High ranking officers were deeply moved by the ceremony.

It is an impressive fact that the natives erected the structure in the form of

a heart, with a Cross in the center. Whoever heard of a Church being shaped like a heart! The devout men and women—one-time savages, now devoted followers of Christ, incorporated the basic philosophy of Christianity into their architectural design . . . namely



THE CROSS OF CHRIST ENGRAVED UPON THE CHRISTIAN'S HEART.

The *Defender* is able to publish the accompanying photograph of the Church through the kindness of a Reader in Illinois, whose son attended the dedication services and sent the print from the Solomons.

★ ★ ★

**T**HERE are thousands of precious Christian boys in uniform at the present time. These soldiers, from the best types of American homes, are evangelists of Gospel truth. Like Nehemiah of old, who built the wall, they use both the weapons of war and the trowels of service to the Heavenly Father. They

are everyone utilizing opportunities to witness for their Lord and Master. "Therefore they that were scattered abroad went everywhere preaching the word."

Reports, encouraging to the hearts of Christian fathers and mothers, are being received from the various war theaters, telling of the fine work done by consecrated Chaplains serving in the armed forces. American men in all corners of the earth, are observing the results of missionary endeavor. Many a lad, far from home and stranded in a strange country, owes his life directly to the good seed sown by faithful missionaries in years past.

Within recent weeks, press reports have told the story of the conversion of an American aerial gunner, led to Christ by savages in a jungle island on the South Pacific. The natives, in turn, had been converted by American missionaries during the era of peace.

This strange religious drama centers about 25-year old Stanley W. Tefft of Toledo, Ohio. He is now recuperating in a California veterans' hospital. He and two companions were shot down during combat with the Japanese. They landed in the ocean but reached the island on their life raft a few days later. They found four other wounded fliers also stranded there.

Friendly natives helped them hide in the jungle for 87 days. The very first thing these people did, was to give the American boys a Bible printed in the English language. Every night the natives came to them in their hideout and the men took turns reading passages of Scripture to the group. They sang

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# THE DEFENDER MAGAZINE

DECEMBER 1943

## Bethlehem --- Place of Blessing

*JACOB*  
**O**NE evening long ago the caravans of Jacob moved slowly across the sparsely populated land toward Bethlehem. They had passed Bethel where, as a youth, he had dreamed of a ladder thronged with celestial forms ascending and descending. This night his heart was sad, for he had just buried Deborah, the old nurse of his mother, under "the oak of weeping." But a greater sorrow was in store for Jacob as they reached Bethlehem. His wife Rachel died in giving birth to Benjamin. "Call him, Ben-oni, the son of my sorrow," she said.

It was a cruel blow to Jacob. He was no longer a young man, and one by one he saw the severing of ties that reminded him of the past. The memory of that evening's happenings in Bethlehem never left him. Long afterwards, he lay upon his deathbed with Joseph and Joseph's children around him waiting to receive his parting blessings. In a retrospect of his life, the patriarch told of bygone days, and doubtless there were tears in his voice as well as his eyes when he said: "As for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem."

*RUTH*  
**W**HEN next we read of Bethlehem, it is in the time of the Judges. Severe famine, that gaunt spectre of the East, had settled upon the land and a man of Bethlehem, named Elimelech, and his wife Naomi, together with their two sons, resolved to emigrate to the land of Moab. The Moabites, though descendants of Lot, had become idolatrous.

After a while Elimelech died and Naomi was left a widow in that land of

strangers and alien worship. The two sons married women of that country. Soon these young men themselves died. Then the heart of Naomi yearned for her native land and people. In the far distance she could see the dim outline of the blue Judean hills silhouetted against the evening sky. Her husband and children were gone, her poverty was extreme. There were no familiar voices. She felt she must go back. There was nothing else to do.

To her daughters-in-law she said: "Go, return each of you to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead, and with me." When they expressed a desire to return with her to her country, she urged them to remain in their own land, for only too well

she knew what it meant to seek a home in a land of strangers. "Why will ye go with me?" she asked. "Turn again, my daughters, go your way . . . for it grieveth me much that the hand of the Lord is gone out against me." Orpha returned but no remonstrance could persuade Ruth to leave Naomi, and what she said is one of the most tender expressions of affection ever uttered. "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and my God my God: Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

And so Ruth returned to Bethlehem—to that place already hallowed by the passing of Rachel many years previously, and there she gleaned in the fields of Boaz. Now she was a stranger in a new land. She took her place in the harvest among the aged and the sad and the poor. When Longfellow wrote of the nightingale's song he thought of Ruth:

The self-same song that found a path  
Through the sad heart of Ruth, when sick  
for home,  
She stood in tears amid the alien corn.

One day Boaz saw her in the fields and she found favor in his sight. To others she was "the Moabitess," but her modesty captured the heart of this prosperous God-fearing man. Probably he had heard of her sacrifice and of her loving devotion to an aged woman who had lost her all in a far-off land. Boaz made her his wife, and it came to pass that once again there was laid in Naomi's arms a baby, and he was named Obed. This man was the father of Jesse, and Jesse was the father of David who was

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"But thou, Bethlehem . . .  
though thou be little . . . out  
of thee shall he come forth . .  
from everlasting." *Micah. 5:4*

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destined to love dearly the hills around Bethlehem. *DAVID*

**M**ANY years after Ruth had died, her grandson Jesse lived in Bethlehem. He was the father of eight sons, tall manly fellows, tanned by the sun and hardened with toil. All of them, except the youngest, a boy named David, had fought in the armies of King Saul.

At that time the little town of Bethlehem was a mere cluster of small one-story houses built of sun-dried brick. Around the place were gardens of grain and lovely vineyards and olive trees. Beyond the fertile lands were the stony hills and fields where the cattle found pasture. And around these hillsides David played with his companions. Here, he learned that accuracy with the sling which was to serve him so well later on. He helped his brothers to look after the herds of cattle, to care for the vineyards and barley fields; he helped the women of the household to make the grapes into wine, the milk into cheese, and assisted when the fleece of goats and sheep was woven into clothing.

One day an old man came to Bethlehem and stood before the house of Jesse. It was the prophet Samuel. Jesse listened with astonishment, perhaps not without fear, for the piercing eyes of Samuel seemed to read his inmost

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hymns the missionaries long ago had taught the islanders.

The lost men were finally rescued by the Navy, but before leaving, all seven promised to return for a visit when the war is over.

"They gave us religion," said Mr. Tefft, "something we had given little thought to before the war. We believe that our faith saved our lives and brought rescuers to us. I am proud to say now that we are Christians and will try to remain so all through our lives."

Indeed, the Heavenly Father works in mysterious ways His wonders to perform. As Christians pray, Psalms 76:10 reaches fulfillment ... and God causes the wrath of men to praise Him.

(Note: This article, including the photograph of the Solomon Islands Church, is being published in pamphlet form for wide distribution.)

thoughts. He welcomed the prophet and he and his sons made ready a heifer for a sacrificial offering. In the roofless courtyard that night, while the stars looked down upon the scene, vessels of oil lighted up the place where the feast was spread.

"Jesse, son of Obed," said the prophet solemnly, "I have come to your house because I have been sent here by the Lord of Hosts. But before I tell you my errand, you must promise me that no man but you and your sons shall know what I am about to tell you, for neither my life, nor yours, nor his whom I seek to serve, would be safe from the anger of King Saul if he should hear what I am about to do." After they had promised the prophet continued: "Jesse, son of Obed, I have come to your house to choose a king."

What followed is too well known to need repeating here. What amazement for Jesse, and even for Samuel himself, when seven stalwart men passed in turn but not one of them was chosen. Then David the youngest was sent for by Jesse who was now crestfallen and baffled. The lad came and knelt in lowly obeisance before Samuel. Instantly the prophet felt a stirring in his pulses. There was a note of exuberant triumph in his voice. "Arise, anoint him, for this is he."

The years which followed must often have found David a perplexed as well as a troubled man. He did not come into his own quickly. There were long years of bitter disappointments, and, partly owing to the jealousy of Saul and again often due to his perfidy, shadow as well as sunshine became David's lot. With the career of David as king, we are not concerned just now, but rather with an incident which took place near the end of his life.

*WATER*  
**A**FTER a series of battles with their traditional enemies, the Philistines, David and his men sought refuge in the cave of Adullam. The Philistines actually made a garrison of his native Bethlehem. Temporarily driven from his throne, David was little more than an outlaw leading a band of weary men, broken in spirit. It was harvest time, and as the exile sweltered in the fierce heat he thought of the days when he had watered the flocks by the well at Bethlehem. Tender memories of boyhood days were changed to poignant grief as he remembered that the cool spring was occupied by enemies. In the bitter anguish

## A Church In The Solomon Islands

A Pamphlet by Dr. Winrod

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of his spirit he cried: "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate!"

Three of his devoted men heard that cry of longing. They quietly left the sheltered cave of Adullam, broke through the enemy's lines, and at the risk of their lives, secured water from the well and brought it to David. He was deeply touched by such daring devotion; the water it seemed to him was too precious to drink. He would not drink of it; but poured it out as an offering unto the Lord. "Be it far from me, O Lord, that I should do this; is not this the blood of the men that went in jeopardy of their lives?"

That David could be so homesick is a human touch which makes him very real to us. That same longing has been responsible for much of our best music and tenderest poetry.

*MICAH*  
Mention is again made of Bethlehem in those dark days of Israel's history during which Micah lived. He identified himself so much with the common people that their unhappy lot aroused his indignation against the injustice and corruption of his time. He protested bitterly: "The heads judge for reward ... the priests teach for hire ... the prophets divine for money." Nevertheless even at that time, "Faith heard the rustle of a wing and hope saw the glimmer of a star." Micah wrote: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting ... He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they



shall abide: for now she shall be great unto the ends of the earth."

JESUS.

OUR closing memory of Bethlehem is one that men are destined to remember evermore. Long centuries after the heart-broken Jacob laid Rachel to rest there; after Ruth gleaned in its fields and David watered the flocks, Mary and Joseph travelled from Nazareth to Bethlehem and sought admission to the village inn. But "there was no room in the inn," and Mary brought forth her first-born Son and laid Him in a manger. Bishop Brooks once preached on this subject. Who were these guests of the inn, he asked, who crowded out the expectant mother? They were priests, merchants, soldiers, wayfarers; all doubtless feeling self-important and officious but not one of whom today anyone even knows about.

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Thus spoke the Galilean shepherds nearly twenty centuries ago, and through all the intervening years, millions have thought, with grateful hearts, of that little walled town of Bethlehem so hallowed with memories of the storied past. It is true that the babe born in Bethlehem has become the most potent force in human history; that "Three short years in the life of a Galilean peasant have done more to alter the history of the human race than all the battles that have ever been fought."

At this season of the year, millions of devout worshipers will be thinking of that little town among the Judean hills, and a vast multitude, whom no man can number, will be singing:

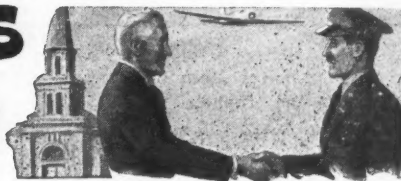
O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by:  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming;  
But in this world of sin,  
Where meek souls will receive Him, still  
The dear Christ enters in.

O Holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin, and enter in;  
Be born in us today.

We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us;  
Our Lord Emmanuel.

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# "Tribulation Till Translation"

## A New Treatise on Bible Prophecy

"SURELY the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

The saints of the ages have been custodians of the revealed secrets of God. Through spiritual discernment, such illuminated souls possess inside information which materially-minded persons lack capacity to understand.

Dear to the heart of true Christians in our day, is the doctrine of Christ's second coming to abolish evil and reign with righteousness and justice. Bible prophecy anticipates a glorious theocratic reign in which Christ will preside over the kingdoms of this world. Then peace will be a reality . . . and nations will study war no more.

Yet students of revealed truth sometimes disagree on minor details and matters of interpretation. There is room for honest differences of opinion among observers of prophetic trends. Charity is a virtue which Christians gladly manifest toward each other. No department of eschatology provides greater opportunity for sincere disagreement than the time and place of the Rapture of the Saints.

Lovers of Biblical truth do not question the climactic event described in Matthew 24:40-41, "The one shall be taken, and the other left." But the place of this miracle in the time-table of end-time prophecy is a subject of legitimate pro and con discussion. Rev. George L. Rose . . . Pastor, Evangelist and Bible Expositor . . . has written a treatise embracing 286 pages devoted to this and related themes. His book bears the title, "TRIBULATION TILL TRANSLATION."

There are those who believe the saints will be taken from the earth before the Great Tribulation breaks upon the world in fury. Others expect the Church to pass through part of this period of unspeakable suffering . . . while still others argue the Translation will occur "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." II Thess. 1:7-8.

Since no sane person credits himself with infallibility, it follows that every student of the inspired Word maintains an open mind, responsive at all times to leadings of the Holy Spirit, as new truths are sealed to consciousness. Someone has said: "If we study only such works as those with which we fully agree, we limit our learning, place a ceiling on our advancement, and take the attitude that we are the embodiment of wisdom." Hence Paul's admonition: "Prove all things; hold fast that which is good."



A moonlit land  
Where white sheep slept!  
A shepherd band  
That vigil kept!  
A radiant light  
All round the fold!  
An angel bright  
Good tidings told!  
A choir above,  
A splendid throng!  
A song of love,  
A thrilling song!  
A stable bare,  
Where oxen fed!  
A manger there,  
A lowly bed!  
A maiden mild  
Who knelt in awe!  
A little Child  
Laid on the straw.

From heaven above  
'Twas even thus  
That perfect love  
Came down to us!

—Gertrude Hollis.

### A BOOK TO BE STUDIED

In sixteen exhaustive chapters, Mr. Rose traces the history of Israel and the Church through the periods known as the Seventy Weeks of Daniel, the Tribulation of the ages, into the Time of Trouble, Translation of the Saints and the Great Day of Wrath. This is a book to delight Bible-believing Christians, who will want to digest it thoroughly. We are told on Page 23: "Every thinking, reasoning, sensible human being wants to know at least something about the future. God has made that information available to us by His holy prophets."

All divine Promises are conditioned upon obedience. If one wishes to see a Promise materialize, he must obey the Scriptural commands, not from an outward sense of policy, but an inward sense of gratitude. Peter speaks of "exceeding great and precious promises," through which one becomes "partaker of the divine nature, having escaped the corruption that is in the world by lust."

The pathway to the fulfillment of God's Promises leads through the realm of patience for the individual, and through Great Tribulation for the saints collectively.

Mr. Rose deals primarily with the Seventy Weeks of Daniel—recorded in Daniel 9:24-27. He refers to this passage as "The key to all prophecy" and says: "It told the exact date when Christ would begin His gracious earthly ministry, when He would be crucified, and the time and nature of His great redemptive

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work. Correct understanding of this prophecy is imperative in order to place its events in their rightful time and place and association with other prophecy. There is an interpretation which separates the seventieth week from the others, placing it 'after the rapture,' so let us look into the matter intelligently enough to help answer in a Scriptural manner that often repeated question: 'Will the saints go through the tribulation?' "

The Seventy Weeks were really described by the prophet as a period of Seventy Sevens . . . or 490 years. Indeed, Mr. Rose calls them "490 consecutive natural years." He insists that the prophecies ascribed to the period have already been fulfilled. The Weeks are historical. The Seventieth is not detached from the Sixty-nine, according to this writer.

Concerning this phase of prophetic interpretation, Mr. Rose says: "There is a theory that supposes that the seventieth week is still future." It is stated like this, 'The angel said 490 years, but he meant 490 plus more than 1900 years; there is a chronological gap or intermission of that length between the 69th and 70th week. The last week has not begun yet. When it does begin, antichrist will appear and make a covenant with the Jews.' Some believe that; but little children also believe there is a 'Santa Claus,' but they eventually find out the truth of the matter."

The quotation continues: "In the first place, this prophecy makes no allusion to the antichrist, other than in those desolating powers that have trodden Jerusalem under their blasphemous feet; it refers to Christ and His redemptive work in the affairs of the Kingdom of God. In the second place, there were no 'gaps between the weeks.' As H. G. Guinness remarks: "To state such a

theory is sufficient for its own refutation.' If there were gaps and intermissions the prophecy would be vague, misleading and deceptive. God's Word is true and dependable. There are no gaps in the forty years wandering in the wilderness. The seventy years captivity was not lengthened indefinitely. The 62 weeks joined immediately on the 7 weeks, and their combined 69 weeks reached UNTO MESSIAH. Beyond His birth, but not to His triumphal entry; only UNTO His public anointing and introduction. There was no gap between the 69th and 70th week."

#### SURVEYING THE "WEEKS"

The Author undertakes to show that exactly 483 years elapsed from the decree by the Persian Emperor Artaxerxes to Ezra, restoring ancient Israel to Palestine, with the right to worship according to the Law, using their money as desired and governing themselves up to the baptism of Jesus. This occurred in the year 458 B. C. and sixty-nine weeks, or 483 years ended in the autumn of 25 A. D. when Christ began His ministry. The Sixty-nine Weeks extended UNTO the appearance of the Son of God. He was cut off in the middle of the Seventieth Week, after three and one half years of labor, during which time He fulfilled the mission blocked out in Daniel 9:24, as follows:

1. To Anoint the Most Holy. This occurred when the Spirit descended upon Christ and the voice from above announced, "This is my beloved Son, in whom I am well pleased." Peter said, "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38.

2. To Seal Up, or Fulfill the Vision and Prophecy. Christ said: "Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fulfill." His every word and deed

was in fulfillment of the sacred prophecies.


3. To Bring in Everlasting Righteousness. He is "made unto us wisdom, righteousness, sanctification, and redemption." I Cor. 1:30. "For Christ is the end of the law for righteousness to every one that believeth." Romans 10:4.

4. To Make Reconciliation for Iniquity. "For if, when we were enemies, we were reconciled to God by the death of His Son, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement." Romans 5:10-11.

5. To Make an End of Sins. But when Christ "had offered one sacrifice for sins forever, he sat down on the right hand of God; for by one offering he hath perfected forever them that are sanctified; their sins and iniquities will I remember no more; now where the remission of these is, there is no more offering for sin." Heb. 10:12, 14, 17, 18.

6. To Finish or Restrain Transgression. "For the love of Christ constraineth us . . . that they which live should not henceforth live unto themselves, but unto him which died for them. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things become new." II Cor. 5:14-17.

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## Tribulation Till Translation

By Rev. George L. Rose

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... From Page 7 ...

7. He Shall Confirm the Covenant with Many for One Week. This should be "IN one week" since the word "for" does not appear in the original Hebrew. To confirm means to strengthen and ratify a former agreement. "Jesus Christ was a minister of the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy." Romans 15:8-9.

In the midst of the last Week, Messiah the Prince was crucified. The Pulpit Commentary is credited with this statement: "The Confirmer is the Lord Jesus. His august personality has been prominent throughout. The confirmation was by the Redeemer's work of grace, miracle and death; by the Pentecostal effusion; by the first preaching of the gospel especially to the Jews. The time, from the commencement of the Lord's ministry to about the time of the death of Stephen and the scattering of the Jewish church; about seven years."

The Prince was also prophesied to cause the sacrifice and oblation to cease. This is described as having been fulfilled in Christ, Who "blotted out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross." Col. 2:14-17. Thus, in the middle of the Seventieth Week, He abolished the old Law of Sacrifice and offerings, and established a new one, not of condemnation, but of righteousness, "for the old law is done away by reason of the glory that excelleth." II Cor. 3:10.

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## TRIBULATION AND TROUBLE

Mr. Rose says: "The Bible makes a marked distinction between the Great Tribulation and the unprecedented Time of Trouble."

One comes upon the saints during the Church age . . . the other comes upon the nations in the years immediately preceding Christ's return. Tribulation is persecution for Christ's sake, and involves only the professed people of God. It is therefore improper to apply this term to the troubles of the world. He insists that the Time of Trouble, and the Great Tribulation are entirely different. For nineteen hundred years the Church has been passing through the Tribulation. This prophetic epoch began the night of our Lord's betrayal, when He announced to His disciples: "If the world hate you, ye know that it hated me before it hated you." Mr. Rose devotes ten pages to this subject.

Myriads of blood-washed saints are shown to have passed through these fires of suffering. The trial began with persecution at the hands of the Jews, extended to Pagan Rome, reached the many Protestant bodies, then down to the present hour, resulting in a tabulation of millions martyred for Christ's sake. The Tribulation continues today in many parts of the earth, including our beloved America, and will run its course, down to the time of the Rapture.

The portion of the book devoted to the Tribulation is followed by a parenthetical exposition of the Olivet Discourse. Next comes the Time of Trouble, embracing fifteen pages. The prophecies of Jeremiah, Isaiah and Daniel are consulted for an advance picture of what awaits the world during the time of judgment.

The unparalleled Time of Trouble appears to be the climax toward which the nations are now heading. It is scheduled to end with the Battle of Armageddon and the coming of Christ, to take over the affairs of all mankind. It is called "The war of the great day of God, the Almighty," because Antichrist armies oppose what is left of Christianity, and the King of kings returns to take a hand in its settlement.

The unmixed "wrath of God" will be poured upon the wilful wicked, immediately after the Translation of the saints. The underlying cause of this terrible conflict is the fact that the nations have rejected Christ and become morally corrupt. "The Lord hath a controversy with the nations . . . evil will go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:3-33.

Discriminating between the Tribulation of Christians during the period of the Church, and the "wrath of God" to fall upon the world after the Rapture, Mr. Rose anticipates the removal of the saints just as the clock is ticking out the last hours of the age. He therefore rejects the Pre-Tribulation Rapture theory and calls attention to the writings of eminent authorities who share his views.

Dr. Oswald J. Smith is quoted as follows: "After years of study and prayer, I am absolutely convinced there will be no rapture before the tribulation . . . I believe the other theory simply because I was taught it, but when I began to

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search the Scriptures for myself; whether these things were so, I discovered that there is not a single verse in the Bible that upholds the pre-tribulation theory; but that the uniform teaching of the Word of God is for a post-tribulation rapture."

Turning to Page 255 we read: "All the Scriptures agree that the Rapture will take place when Christ comes 'with the

clouds of heaven . . . with the sound of a great trumpet, and the shout of Christ, . . . the voice of the archangel,' and 'when we shall see him.' His coming, which is indicated by the Greek words *parousia* and *apokalupsis*, will be as sudden 'as the lightning that flashes in the east, and is seen even in the west.' It will be attended and sustained 'with power and great glory.' Not only will

the Rapture take place at that time, but immediately after the Rapture God's wrath will be visited upon the wicked."

Many will reject some of the prophetic interpretations set forth in this book. Others will see eye to eye with the writer. All will find the treatise profound, stimulating and interesting. Mr. Rose uses a versatile pen and never fails to hold the interest of the reader.

## "When The Typhoon Blows"

Elizabeth Foreman Lewis' Sixth Book on China

FOR SEVERAL decades, the John C. Winston Publishing Company of Philadelphia has specialized in producing historical and religious books of exceptional quality — not to mention their popular lines of Bibles and Testaments.

In keeping with the spirit of the times, this firm has just published an exceptional book on conditions in the Orient, entitled, "WHEN THE TYPHOON BLOWS." A fictional work stemming from a factual background, it places the spotlight upon China, and gives the casual reader a close-up picture of conditions in that part of the world.

It will help friends, parents and other relatives of boys now located in the Orient, to better understand the problems confronting American armed forces on those far flung fields of battle. It pulls aside the veil and provides a glimpse into the soul of China, indicating the urgency and depth of her spiritual needs.

### INTRODUCING THE AUTHOR

Mrs. Elizabeth Foreman Lewis wrote five books on China prior to this one. The present title completes the story of

the Country's progress during the last twelve years. As a young woman, Mrs. Lewis worked in various fields: architectural designs for doll houses, railroad statistics, institutional work in a Slavic settlement, and religious education in a Church center.

In 1917 she went to China, finding it only a short step from work with foreigners here to work abroad. Days were spent in the office of the Mission Board and evenings attending religious education classes in Shanghai. The next year she spent in Szechuen, that great province which lies 1600 miles inland, next door to Tibet. She taught in the Girls' Boarding School in Nanking and later in the Nanking Boys' Academy. Here she married, in 1921, John Abraham Lewis, Principal of the Boys' Academy and son of Bishop Wilson Seeley Lewis of Iowa and China.

Severe illness forced Mrs. Lewis to return to the United States and she now resides at Baltimore, Maryland, the city of her birth. Her primary interests are her home, son, China, books, country life and writing.

China and the Chinese still hold a high place in Mrs. Lewis' affections. She

says: "From the first, I was at home in China, and today I am as deeply ensnared by its charm and glamour as ever I was on its soil. Something about its culture, the reverence for beauty and learning, the indestructible fiber of its people gradually wins all of one's respect and admiration."

### ATTACKED FROM THE AIR

The name of the principal Chinese character in Mrs. Lewis' new book is "Li Thirty-Nine." From birth, through childhood to the time he became an adult, three things dominated his life—the sea, a boat and a fort. These, with his grandfather, "Old Head," filled his daily existence and he felt no other need.

Li was born on his father's thirty-ninth birthday and named in honor of the day. When a year and half old, both parents and an older brother were drowned. Li became the charge of Lao To, whom he called Old Head. From a small plot of ground and the sea, a precarious living was wrested. By the time Li reached the age of thirteen, he was as proficient as an adult in casting and hauling nets. He

—Turn To Page 10.



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**AMERICAN SUNDAY-SCHOOL UNION**

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... From Page 9 ...

did his part in performing the daily tasks.

Near the tiny village was on old fort, with a small garrison. The military force stationed there held a potent grip upon the imagination of the boy. While the native population regarded the soldiers as being rather useless persons in the time of peace, their profession was ancient . . . and their experience and knowledge extensive. While listening to their conversation, past, present and future merged into one for the illiterate and youthful Li.

Discussions about Peiping, Nanking, Soochow, Shanghai, Ningpo and Canton, impressed the boy that somewhere beyond the village, Dame Fortune was beckoning him in her direction. At times, he longed to leave his native surroundings to search for a pot of gold at the end of some rainbow. Little did he know that the Japanese war lords were at that hour planning an invasion, destined to jar him and millions of others out of their homes, communities and neighborhoods.

Rumors of an unknown enemy began to take form. New officers replaced old ones at the fort. These men worked "as hard as though they were honest men earning a living." For the first time in centuries, soldiers and civilians alike were becoming aroused to a national consciousness by the imminence of danger.

Then came the news of an unprovoked attack on Marco Polo Bridge, and the Country was plunged into war. Old Lao To refused to be concerned by rumors of danger, and scoffed at the advice of soldiers that the people move inland. Said he: "I have lived too long to be frightened by such talk. When enemy

ships come here, that day you and I may squeeze heart, not now."

Japanese bombers were soon sighted on the horizon for the first time. The next morning, planes resembling huge vultures, roared low over the village, then began to climb. A bomb was dropped but little damage done. That night they returned to demolish the fort and level the village to ashes.

Lao To was injured, but Li managed to get him to a place of safety in a cave near the sea shore. Later, assisted by a lieutenant from the fort, they escaped, after having been commandeered by the Japanese to fish for them, without pay. The sacrificial bravery of the officer inspired Li with greater respect for the Chinese army. His parting words rang through the lad's mind: "This is war, Li, such as our Country has never known. Try to remember that and put China first in all you do!"

#### AT THE HOSPITAL

Li became a roaming refugee, traveling slowly westward, bearing the helpless grandfather in a wheelbarrow. They found temporary haven on a farm, many miles from the village. Li's tale of Japanese ruthlessness fell upon unheeding ears, as the rural population reasoned that no enemy would injure helpless farm people. But their remoteness and powerlessness did not offer guarantee of safety. Out of the night the foe struck swiftly and without warning, leaving a trail of bleeding bodies and flaming houses. Li again escaped with Lao To, by hiding in a swamp.

Once more the westward journey was resumed, and for weeks they plodded along secluded country paths. The sight of Lao To's worn figure and white hair opened doors that would otherwise have remained closed to a lone, able-bodied youth. The old man grew weaker, until

after three days exposure in drizzling rainfall, he was unable to rise. Some one suggested calling the "foreign doctor." It was with considerable trepidation that Li decided to ask him to look at the grandfather, but the kindly manner of Dr. Morland put the youth at ease. Lao To was soon on his way to a hospital several miles away.

During these trials and tribulations, Mrs. Lewis brings into full play her descriptive powers, explaining the thoughts, customs, living conditions, climate, culture and problems of human beings residing in that part of the world.

#### THE TYPHOON BLOWS

During the months that followed, Li felt he might have been transplanted to another planet, so great were the changes being wrought by the war. He became a gardener's assistant, then an orderly, although he felt that such a position given a fisherman must have made even the gods laugh. Three days later a truck drove into the compound. The driver emerged, walked a few steps and dropped to the ground unconscious. In the vehicle were thirty-two soldiers, fourteen dead, and the rest in serious condition.

The truck, serving as ambulance for the Red Cross, loaded with wounded on the battle field, had been machine-gunned from Japanese planes. This, despite the fact that a large Red Cross was plainly evident.

Because Li proved himself to be both honorable and capable, he soon became trusted in the hospital. He gave his blood for transfusion purposes, when the young Captain who had driven the am-

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## "When The Typhoon Blows"

By Mrs. Elizabeth Foreman Lewis

A new book of incomparable value to persons interested in the Orient. A saga of courage and gallantry showing how China has triumphed, to date, over internal handicaps and external opposition. A fictional work stemming from a factual background.

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balance into the compound, needed this kind of aid. Lao To died and was laid away in a manner Li felt to be suitable.

Each day brought rumors of the approach of the Japanese army. Refugees thronged the streets. The hospital compound was filled to overflowing. An American physician and helpers decided to remain with the hospital. Li and an assistant physician were the only Chinese to stay. They were saved from capture by quickly disrobing and pretending to be injured patients. That night they escaped to join the guerillas quartered in caves among the hills. From here they struck nightly at the enemy. Li found that war changes men.

By this time the Typhoon was blowing at full force! From his infancy Li had been taught that violence of any sort was wrong. Yet he learned to strike blows—to know that “dragons beget dragons, and evil men make others evil, also.” Only a short time ago these heartless warriors had been peace loving citizens. Now there was nothing, however horrible, they would not do, provided it harmed the invaders.

#### CHIANG KAI-SHEK

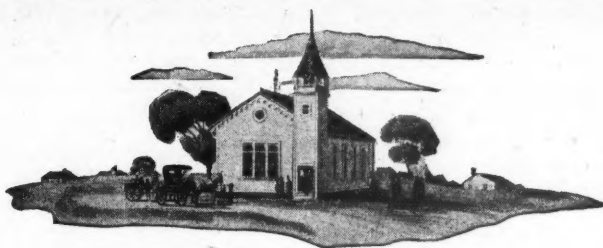
Li, was wounded, and upon recovering, decided to accompany Doctor Morland to Szechuen. They found, “It is harder to enter Szechuen than heaven.” Li joined a group of refugee students while the physicians went by boat. On a cold and misty January morning, just eighteen months after being driven from his home by the sea, he arrived in Chungking, Free China.

Multitudes of people poured over the highways, carrying their few possessions, seeking new homes farther west. Generalissimo Chang Kai-Shek stood like a stone wall in his determination, saying: “Though they drive us into Tibet, still we shall return and conquer.”

Straightening tired shoulders, the newcomers trudged ahead. Able bodied people went to work. Financed by government loans, new settlements sprang up like mushrooms. Food had always been scarce in eastern China, but these new settlements began to produce at once, and the original debts were soon paid. This was free China, where the penniless and hopeless victims of war found shelter and employment.

In Chungking, Li met the lieutenant

—Turn To Page 12.



## A “Mighty Fortress” in the WAR WITHOUT END

- Amidst global upheaval, churches of our land are standing strong and steadfast—mighty fortresses in the war against sin and Satan which will continue until our Lord’s return. This war has raged through the ages; martyrs, saints and missionaries have given their lives to its cause. In the spirit of their heroic example our churches are striving as never before to win the world to Christ and hasten the coming of His Kingdom.
- Whether it be the small country church at the crossroads or tucked in the hills, the town church bearing testimony to Main Street, or the imposing city church with its spires towering above the noise and clatter of busy streets—All are faithfully and fearlessly holding up the hands of our fighting men and lifting hearts and voices in prayer and praise and SONG.

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... From Page 11 ...

who had earlier helped him escape from the cave by the sea. Disguised as a professor and assistant, the two journeyed southward to Kunming, ostensibly looking for beetles to supply material for a book . . . but in reality searching for saboteurs who were slowing the movement of supplies coming in on the Burma Road. Through the quick thinking of Li, a Japanese with whom he had had two previous encounters was captured.

For this service Li was rewarded by the commendation of the Major who said: "Li, a man in the Army would be honored by higher rank for the work you did at Kunming. As it is, I can merely thank you deeply in the name of the National Government. In the future I shall ex-

pect to see you often. Now go to your doctor friend at the hospital and as you help him train new orderlies, remember 'China ten thousand times ten thousand years.' "

One, two, three and then four years of the conflict passed. China, unprepared and unequipped from the beginning, still held the enemy at bay. Civilians and soldiers died by the millions, but those left continued to fight. Hope flamed in many hearts. Chinese people, inspired by Chiang and his Christian wife, looked ahead to the building of a better China—and, fired with this idea, patiently adjusted themselves to their momentary sufferings and privations.

No longer was Li one person alone, facing the future without relatives and

friends. Free China became his family . . . a people having discarded ancient provincialism, now standing together, hand to hand, shoulder to shoulder, for a CHINA TEN THOUSAND TIMES TEN THOUSAND YEARS!

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## A Letter From A Dying Soldier

WHEN Congressman Clare E. Hoffman placed the following letter from a dying soldier boy in the Congressional Record . . . November 10th, he gave it this caption: "READ IT—THEN COMPLAIN IF YOU CAN."

He also said: "Mr. Speaker, the next time I begin to feel sorry for myself, I will read this letter again."

According to Mr. Hoffman, the lad died soon after he finished writing. The letter was sent from a jungle battlefield in New Guinea.

★ ★ ★

DEARLY beloved, my dear, sweet father, mother, and sister, Mr. and Mrs. George A. Horton, Jr., and sister, Gwenivere. (About 9 a. m.)

I came out on a mercy patrol to pick up the dog tags of our dead. This was the morning of December 1, 1942.

I was trying to turn over the body of Captain Keast, a friend of mine, when I was shot two or three times in my right leg and hip. Lieutenant Ellis, Sergeant Young, and Pvt. Merle Christian were with me. I yelled that I was shot. I was in front of all but Merle. They ran for shelter. I dragged myself toward a Jap grass shanty about 12 yards to the rear of where I was shot.

Sergeant Young said he would send

help as soon as possible. The possible never came, evidently, because I lay there unattended in any way, without food or water or medical care. Two days of semidelirium, and then I called Captain Shirley's name. Finally Lieutenant Gibbs and one of his men from the antitank company came to me. Their medic also came with them. Their medic gave me my first drink of water in 3 days, but he had no food to offer. The medic ban-

daged me temporarily. Lieutenant Gibbs promised me aid, but I never saw him again.

The medic came back and gave me water, but a man helping him got shot there and that scared him away. Life from then on was a terrible nightmare. The hot, burning sun. The delirious nights. No one came near me from then on, but I did dig a water hole in 4 days' time, which was wonderful to me, although it was polluted by all the rotting bodies within 12 or 14 feet of me.

Then two or three rescue parties from my company came out, but they never could find me. On two or three occasions they nearly got to me, when the Japs or rainstorms made it impossible. The Japs were living within 15 yards of me. I could see them every day.

I have tried to make splints and crawl or walk out, but I just can't make them. Today (as nearly as I can judge, December 11) I managed to stand, but I can go no farther. A Jap shot me in the shoulder and neck as I weakly sat there and I thought my time had come, but no.

I sit here and lie here in this terrible place, wondering not why God has forsaken me, but rather why He is making me suffer this terrible end.

It is true I understand life and its rea-

—Turn To Page 14.

### The Song Of Angels

"Peace on earth"—the angels sang,  
O'er Bethlehem the message rang:  
"Peace on earth, good will to men,  
God has blessed the earth again."

Nineteen centuries have rolled on—  
Can we hear the angel's song?  
Over bomb and cannon roar  
May the words be heard once more?

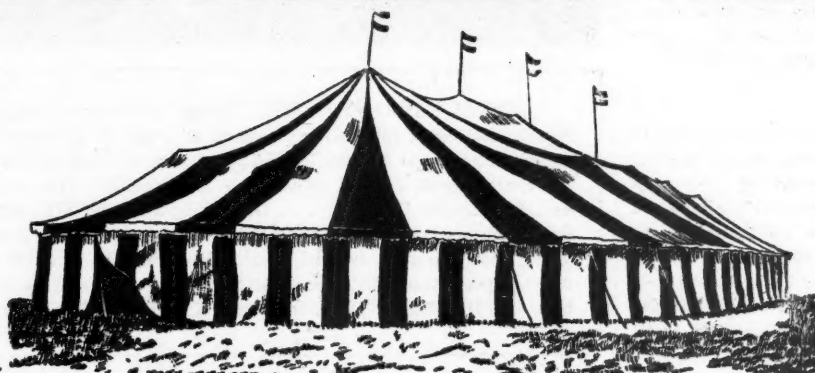
Peace, sweet peace—through God's own  
Son,  
Shall this greatest blessing come.  
Allegiance to the Prince of Peace  
Alone can make all hatred cease.

Men, accept your Heavenly King!  
Earth, lift up your voice and sing!  
"Peace on earth, good will to men."  
The Prince of Peace will come again!

—May H. Clutter.

When You Read The Letter  
On The Opposite Page,  
You Will Thank God For Raymond T. Richey's

## Camp Evangelistic Work!



\*\*\*\*\*  
**Mammoth Red, White and Blue Gospel Tent**  
\*\*\*\*\*

Evangelist Raymond T. Richey and his Party of trained musicians and personal workers, move the above Tent from place to place—pitching it on the edge of Army Camps. Since Pearl Harbor, revival campaigns, especially for boys in uniform, have been held in all parts of the Southland, the full length of the Pacific Coast—from San Diego to Washington, and many other parts of the Country.

The weekly overhead expense is large, despite efforts to economize. Mr. Richey urgently needs the help of praying Christians, during the 1943 Christmas Season. Your gift will be received with heartfelt thanks, and promptly acknowledged. Some can no doubt send Christmas and New Year's offerings in the higher brackets—\$50.00 and

\$100.00 amounts. But contributions of \$1.00 or \$2.00 and \$5.00 are likewise needed and appreciated. Pray about this matter.

Mr. Richey has received many letters from boys abroad, telling what the Red, White and Blue tent revivals meant to their souls while in camp.

Voluntary contributions of comparatively small amounts from Bible-believing Christians, have kept the work going to date.

The Communities near Camps are for the most part small, and the men in training are frequently without means to support the work.

Dr. Gerald B. Winrod says: "Our generation has produced no greater soul-winner than Raymond T. Richey. In his own unique way, he has led untold thousands to Christ. Pastors, Evangelists and other Christian Leaders agree that he is today engaged in the most fruitful work of his career. No method exists for computing the value of his labors in carrying the Gospel to our boys in the army camps. No one will make a mistake by supporting him and his Party, in prayer, and with tithes and offerings."

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... From Page 12 ...

son now, but why should He send it to this terrible grave with me? Why not let me live and tell others? I am not afraid to die, although I nearly lost my faith during a couple of days here. I have a pistol here but I could not kill myself. I still have faith in the Lord. I think he must be giving me the supreme test.

I know now how Christ felt on the cross—I have imagined hearing several other rescue parties, but one's imagination grows as his body shrivels—I have had no food of any kind since that morning I was shot. My right hip is broken and my right leg, both compound fractures, else I would have been out of here the first couple of days, wounds or no wounds.

My life has been good, but I am so young and have so many things undone that a man of 29 should do—we may never know God's purpose in striking me down like this, but He must have one. I can say truthfully that I have never killed a man, although I have been ordered to order others to kill—. I wonder how long a man can go on like this? I shall continue to pray for a miracle of rescue. I want to commend Lieutenant Ellis for his wonderful effort and heroism in attempting to rescue me under Jap treachery.

God bless you, my loved ones. Keep the faith—don't worry. I shall see you all again some day. I am prepared to meet my Maker. Love,

HERSCHEL.

★ ★ ★

**M**ULTITUDES of American parents, who have sons fighting on the 72 battlefields of the world, find comfort in the knowledge that they are able to reach their loved ones by the arm of prayer. The foregoing letter will cause Chris-



**GOSPEL RADIO ARTISTS . . .** Large numbers of Defender Readers in the Pacific area look forward from week to week to hearing this group of gifted Gospel singers, at 8 o'clock Sunday mornings. The above photograph shows the four singers, special announcer and pianist. The organization is known as the "Clarion Quartet." . . . Left to right: A. N. Williams, announcer; John Schellenberg, low bass; Menno Schellenberg, first bass; Aaron Langeman, first tenor; Fred Smeads, second tenor, and Mrs. John Schellenberg, pianist. The weekly programs are broadcast through a chain of three Pacific Coast stations—KMJ Fresno, KFB Sacramento, KSAN San Francisco.

tian readers to intensify their intercessory exertions, that God shall intervene through special providences, as He has done in other crisis periods of American history.

Many Defender Readers will want to renew the Prayer Pledges made immediately after Pearl Harbor, when Dr. Winrod and a group of other Ministers and Evangelists, secured thousands of signatures on the following Pledge:

"I hereby join with other Christians throughout the Nation in special prayer for our Country. I shall, to the best of my ability, spend 15 to 30 minutes each day in prayer."

## God's Minorities

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Stephen was stoned, he seemed to be in the minority—but the Gospel that he preached won.

When Jesus Christ was crucified at the demand of a mob whose passions had been inflamed by leaders, He was a conspicuous minority—but HE won!



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# The Inside Story Of "Under Cover"

WHILE the much-discussed book, "Under Cover," is undoubtedly making an impression upon some, a check as to general public reactions indicates that the majority of people rebel against it when informed of its contents.

There is a general feeling that it takes in too much territory . . . seeks to smear too many patriotic citizens . . . stems from near-sighted minds whose vision is circumscribed by narrow boundaries . . . promulgates innumerable half-truths and outright fabrications . . . discloses a psychosis of hate-hysteria on the part of its creators . . . reflects an ingenious scheme to commercialize on the fears of one particular racial group . . . contributes to disunity on the pretext of seeking unity . . . manifests hatred for everything precious to the hearts of Christian people . . . and fosters the very conditions it professes to deplore.

The factual statement printed below, containing vital information regarding both the Author and the book, was prepared by members of a certain department in the Legislative branch of the Government, at the request of The Defender. Christians may now be fortified with the armor of truth, as they face the barbs of those who use the book to attack the Cause of Jesus Christ in America. The statement is as follows:

\* \* \*

AVEDIS Arthur Derounian, alias John Roy Carlson, alias George Pagnanelli, alias Thomas L. Decker, alias John Correa, alias Rudolph Eibers, also allegedly known as Carlove Derounian—author of "Under Cover," 1943; born Alexandropolis, Greece, on April 9, 1909 of Armenian parentage; arrived in U. S. A. April 2, 1921; brothers John and Steven; first lived on Willis Avenue, Mineola, Long Island.

Derounian's father and mother registered for citizenship at the Nassau County Court House the latter part of April 1921. His father established himself as an importer of cheese, fish, honey, rose-petal jam, and caviar in 1922 in Brooklyn, N. Y. In May 1926 the father and mother were naturalized, and their children (under 21) automatically became citizens.

Derounian (Carlson) graduated from Mineola High School, and in 1932 from New York University. He served as a reporter for a "string of Long Island papers" in 1932. He claims to have been first em-

ployed by Russell Davenport (Willkie's manager), of Fortune Magazine, who also headed "Citizens Committee for Victory," 8 West 40th Street, N. Y. C., which led the 1942 purge attempt, and which now publicizes "Under Cover."

Derounian was later employed by "Friends of Democracy," 137 East 57th Street, N. Y. C., headed by Rex Stout, formerly connected with "Facts Figures" and a Communistic "fronter." The Director of "Friends of Democracy" is the ex-Rev. Leon Birkhead who officiated at the companionate marriage of the daughter of Haldeman-Julius, publisher of radical and anti-religious tracts. Birkhead opened his Church in Kansas City to Communist meetings before retiring to take up his present racket. He has attacked the "Sunday Visitor" (largest Catholic Church organ) of Huntington, Indiana, and Homer Chaillaux, Americanization Chairman of the American Legion, Indianapolis.

Derounian has never been known to pose for a picture, and for some reason he is extremely shy of a photographer. In addition to "Under Cover," he has written a glowing account of the Communist revolution in Armenia which resulted in a Soviet regime (see "Soviet Russia Today," November 1936, available at the Library of Congress).

Frank E. Gannett, New York publisher, has warned all book-sellers that they are handling the book, "Under Cover," at their own risk (inferring that he intends to sue). It is understood that the book was turned down by a dozen or more reputable publishing houses before D. P. Dutton & Company agreed to publish it.

Suit has been filed (in connection with the book) in Chicago by the National Layman's Council, Church League of America, 53 West Jackson Boulevard, headed by the Hon. Frank J. Loesch, declared editorially by every Chicago newspaper as "Chicago's First Citizen." While Derounian and Friends of Democracy felt that it would not be safe to copyright the book, it was copyrighted by Dutton & Company.

"Under Cover" is being published serially in David Stern's "Philadelphia Ledger" and the "New York Evening Post," formerly owned by Stern. Excerpts from it are being printed in Marshall Field's "Chicago Sun."

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... From Page 15 ...

In an advertisement which appeared in the "New York Times," August 4, 1943, Dutton & Company claimed that all charges made in the book had been checked by them. Scores of individuals mentioned in the book will attest to the fact that they were never approached by Derounian (Carlson), Dutton & Company representatives, or by Friends of Democracy.

"Under Cover" is endorsed by "Book Find Club" (Communist) which was organized in April 1943 to combat the Book of the Month Club. It is praised by the "Daily Worker," "PM," and scores of other Communistic publications.

Under the name of Carlson, Derounian filed charges (about the time his book came off the press—evidently for advertising purposes) against Patrolman James L. Drew whom he accused of being a Fascist. The writer, at the time, was asked to give his name and address. He said he was George Decker of 137 East 57th Street (address Friends of Democracy). He was later forced to give his correct name, which he said was Derounian, of 34-36, 93rd Street, Jackson Heights, N. Y. Commissioner Valentine cleared Drew of the charges and restored his position ("The New York Herald Tribune," June 13, 1943, and "New York Times," July 9, 1943).

On at least two occasions Derounian has claimed that he is in the employ of the F. B. I. This has been denied by the District of Columbia office of the Bureau.

In a radio broadcast and in his column (September 1943), Winchell stated that the Government purchased 5,000 copies of "Under Cover" for distribution to Army Camps. A check will reveal that few copies (from six to ten) are in camps. One or two of these have been bought by local camp librarians, and the others were sent by Dutton & Company. The Army Intelligence will possibly deny that it has

okayed the book. It is understood that Elmer Davis of the OWI questioned the publishers of the book with regard to Winchell's statement. They denied that the book had been sold and distributed in camps.

Under the name of George Pagnanelli, "Editor and Publisher," Derounian issued the "Christian Defender." Two of the articles published in the magazine were titled: "Dilemma of the Wooden Soldiers" and "Britain on the Downgrade." These articles appeared on February 18, 1941, during the Hitler-Stalin pact. The same issue also published vile attacks on Jews. Since the party line has changed, Derounian claims such articles were written as "bait." It is reported that he participated in the picketing of the White House by anti-war groups shortly before Pearl Harbor, and that he provided some of the signs used at that time.

For reasons best known to one of Derounian's backers, the American Legion and the Veterans of Foreign Wars were not given the usual smear in "Under Cover" as has been customary in this run of books in the past. So Derounian attempts slander of "super" American patriots in a book with real un-Americans, by writing a book entitled "Under Cover," which proves to be his own nemesis in bringing him and his activities from "under cover," and he is exposed for exactly what he is—a foreign troublemaker like the Nazis and Reds—posing as a "patriotic American."

In view of the tortuous courses pursued by this author of many aliases, and the claims and statements of his book, the question naturally arises in the minds of others as to what are his real views and where his secret loyalties may lie. The book, it may be added, appears to run true to the pattern of a deliberate smear campaign being waged by certain elements in the Country against all those who dare to fight for the preservation of American institutions and the American way of life.

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# "Church League" Answers Smear Attack

THE accompanying article, giving the **INSIDE STORY** regarding "Under Cover" and its Author, contains a reference to the "Church League of America," with headquarters in Chicago. Mr. Frank J. Loesch, described by the daily press as "Chicago's First Citizen," is General Chairman of the organization. George Washington Robnett is Executive Secretary.

When the "American Hebrew" published an editorial attack upon various individuals and organizations, including the Church League, Mr. Robnett replied with an Open Letter which has since been given wide circulation.

Excerpts from this Letter, published below, serve a useful purpose in further identifying the source and motivation of the "Under Cover" campaign of falsehood, villification and misrepresentation.

Mr. Robnett writes the "American Hebrew" as follows:

\* \* \*

A copy of your paper (the "American Hebrew") for September 10th has been passed on to us by a friend—a Protestant church leader to whom you have been sending it.

On Page two you have included the Church League and me in what is quite clearly an attempt to imprint upon us some kind of a stigma by including us in a list of what you call "super-nationalists"—a listing of persons and groups with which we have no relationship of any kind. You place two "charges" against us—(1) as being opposed to "atheistic communism"—and (2) with being too pro-American.

The Church League of America is an organization of Churchmen (both clergy and laymen) carrying on an educational program directed to the purpose of preserving the basic traditions of our American system. There are some good citizens who believe that these traditions are today endangered.

The strange, interesting and revealing truth is that the story you have printed is not yours at all—although there is no statement to the contrary. It is, in fact, a verbatim reproduction of Leon M. Birkhead's "Friends of Democracy" house or-

gan which he calls "The Propaganda Battlefront"—a title which you have also used. For you and your publication to attack a reputable Christian movement is indeed unfortunate.

If a "Jewish issue" becomes real in America it will be because embers have been fanned into flames by self-appointed champions who find it to their money-raising advantage to make a mountain out of a molehill. Self-styled professionals in this field—anti-defamation groups—and others who seek to force public opinion with threats and smear will find this the wrong way to handle things in America . . .

How far will thinking Jewish leaders allow this to go? They know well that the cause of racial friendship is not being helped by this reckless smearing of reputable citizens—and by such revolting anti-Semitic tactics as those used by Birkhead's man—Derounian. We have discussed this matter with thinking Jewish leaders and they are becoming alarmed at the increasing public reaction to the reckless, imprudent, hot-headed and inflammatory acts of those who stir bitterness with their vituperative broadsides . . .

On the front page of your magazine you carry this slogan: "For the Better Understanding Between Christians and Jews." Then you run this article including the Church League of America (the Chairman of which has been editorialized by the leading Chicago papers as "Chicago's First Citizen") in a list of names selected at the mere caprice and pleasure of Birkhead or his employees or sponsors—and you attempt to indict the Church League with the charge of being opposed to "atheistic communism."

Let us analyze that for a moment. Communism, as everyone knows, is a political movement built around the dialectical materialism of Karl Marx. Dialecti-

cal materialism is an ideology opposed to spiritual conceptions. It is atheism by every standard of Christian theology.

One of the cherished rights conveyed to citizens by our great American Constitution is the right of protest. This right does not belong to the citizens of any of the totalitarian states. Mr. Roosevelt himself has stated that the one Communist State is as total a dictatorship as any on the face of the earth today. It should follow that we do not want Communism in America. The minority groups have more to lose and less to gain by its advent than any other citizens.

We Christians do not believe in Communism—and regard it as a hostile ideology. We believe that the spread of organized Communism (which has atheistic materialism as its core and has no place for religion in its plan or purpose) would constitute a grave and dangerous threat to the life and survival of our basic American ideals and traditions. Therefore we feel it is our Constitutional privilege and duty to protest this danger—and we do not wish to be smeared for so doing.

Now going back to your slogan. Do you believe that you are truly contributing to a "better understanding between Christian and Jew" by printing Birkhead's ludicrous charges involving organizations like the Church League of America? On the contrary, isn't this straight baiting for controversy and misunderstanding? What is the back-ground that influenced you to reprint Birkhead's material? . . .

The majority of the people in this country subscribe to the basic ideals of Americanism. They do not want to change our form of society for Communism—Fascism—or Nazism. They do not want any form of the Socialistic State. Mussolini was first a Socialist. He invented Fascism out of his Socialistic ideology. Hitler brought Nazism into power through what he called National Socialism. Both followed the Russian domestic experiment in general form. Socialism, we are told by Communist leaders, is the first stage of Communism. And yet you, collaborating with Birkhead's front, under-

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—Turn To Page 18.

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take to stigmatize us for being opposed to Communism in America.

Do we in this country want any of the alien "isms" I have mentioned? The feeling of opposition to them is stronger in

the middle west than it is in some of the more heterogeneous coastal sections. That may be one reason why eastern propagandists are trying to label middle-westerners as "super-nationalists." That, I believe, is the main basis of your complaint in the propaganda you reprinted.

I have spoken to the point because we do not intend to allow mis-statements by anyone to grow into misunderstandings with ramifications. We are sending this to you as a matter of record and intend to publish and distribute this as an Open Letter so that our position and our work may be well understood.

## New Smear Book Done By A Hack Of Many Names

Author Is Unmasked As  
An Anti-Semite

THE author of a new smear book entitled "Under Cover," purporting to expose Fascistic activities in the United States, has been disclosed as Arthur Derounian, a foreign-born hack writer of many aliases.

Derounian hid behind the pseudonym of John Roy Carlson in attempting to escape the blame, while collecting royalties for the diatribe against his adopted Americans. But his true identity and background were brought to light by investigation in various quarters.

By his own admission, Derounian was an editor of the Christian Defender, a violent anti-Semite publication, and has written anti-Jewish articles in which he referred to the "Yiddish Spittle Press" and to "Jew Stooges."

### Hailed By Red Journals

His book purports to tell of his several years of snooping into the workings of numerous organizations and his contention that they are plotting to destroy the United States. It has been widely

hailed by communist and other left wing publications, but its publishers have been repeatedly warned that it is libelously untrue.

Although Derounian has admitted that much of his previous writing was untrue, he now asks the public to believe that this time he is writing facts.

According to his own account, Derounian is an Armenian born in Alexandropolis, Greece. He has given his age variously from 27 to 34. To escape conditions from which thousands of Armenians perished, he and his parents emigrated to America in 1921.

At present he is living with his parents at 3436 93rd Street, Jackson Heights, New York City.

In the parlance of his kind, Derounian is known as a "toomler," a person who accepts odd jobs of writing or investigating to make a few dollars. He has had a variety of jobs, including that of a \$25-a-week snooper, but is now employed as an investigator at \$50 a week by the Friends of Democracy.

### Haven For Left Wingers

The organization, a haven for variegated leftists and foreign-born villifiers of Americans, is headed by the Rev. Leon M. Birkhead, the Kansas City cleric who once declared the Bible was unfit for youth, who stated publicly that "we need the shock of sex novels," and who advertised his church for rent and allowed it to be used for Communist meetings.

For a three month period Derounian was employed as a researcher on the staff of Fortune magazine, a connection that brought him across the path of Editor Russell Davenport, who, incidentally, propagandized the ill-fated launching of Wendell Willkie on the national scene.

When Derounian left there, he began his double-faced career of working both sides of the street insofar as inciting religious prejudice was concerned.

He became associate editor of the Christian Defender, a mimeographed sheet published for a time as the official organ of the Christian Front in New York. From there he moved to the Christian Mobilizers, headed by Joseph McWilliams, where he continued his anti-Jewish activities, particularly smearing the Jewish press.

### Says He Spied On Two

Much of the information concerning these activities came from Derounian himself as he testified last month at the New York police board trial of a patrolman charged with un-American actions.

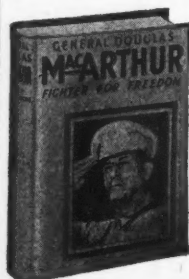
Derounian endeavored to excuse his anti-Jewish activities by saying he joined both the Christian Front and the Christian Mobilizers to spy on their memberships.

He also claimed to have worked as a snooper for the department of justice at a salary of \$25 a week, but the FBI office in New York denied that he ever was one of its regular employees.

Derounian contended in an interview that he never had been married, but his 3-A status in the draft derives from his claim that he is married and has a son, Robert, born April 2, 1939.

Derounian admitted that he has used seven different names. In addition to his real name he has been known by the aliases of George Pagnanelli, by which he identifies himself as a lead character in his book; his pen name of Roy Carlson, and Thomas L. Decker, George Page, John Correa, and Rudolph Eibers.

(The above press report is reprinted from the Chicago Daily Tribune.)



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## Poster Arouses Much Comment

PUBLIC LECTURE

Please Announce and Post

The Communist Party of America, in cooperation with one of its component Units, The Chicago Civil Liberties Committee,

PRESENTS

**AVEDIS ARTHUR AHKASSIAN**

(alias John Roy Carlson, Arthur Derounian, Geo. Pagnanelli, George Paige, Rudolph Eibers, John Correa, Thomas L. Decker)

AUTHOR OF

## "Under Cover"

ANTI-COMMUNIST  
ELEMENTS MENACE THE  
SPREAD OF COMMUNISM  
IN AMERICA.

(Special Expose of  
Chicago Fascists)

Wednesday, NOV. 3

8:15 P.M.

ORCHESTRA HALL

Avedis Arthur Ahkassian, a member of the Communist Party of Armenia, spent four years inside the anti-communist movement here. He makes his lecture platform debut in Chicago, home of many of the anti-liberals who appear in "Under Cover." His book is under attack by Publisher Frank E. Gannett, the Chicago Tribune and various fascist veteran organizations. Comrade Ahkassian positively will name those anti-liberal Chicagoans who have opposed the rising tide of Communism. This is an opportunity to discredit permanently the American opposition to our anti-capitalist peoples government.

The Communist International must develop a revolutionary American political program and party, to set its feet firmly on the Marxian-Leninist path, and to lay the foundation for a revolutionary struggle that is now gradually mobilizing the masses and that will one day put "finish" to bankrupt American capitalism and establish a Soviet America. We must shatter the capitalist state. We must build a new state, a new government, a workers' and farmers' government, the Soviet government in the United States. When a Communist heads a government in the United States, and that day will come as surely as the sun rises, that government will not be a capitalist government, but a soviet government, and behind that government will stand the red army to enforce the dictatorship.

**DOWN WITH AMERICAN CAPITALISTS.**

Read "Under Cover" and know the enemies of A Soviet America.

Endorsed by Daily Worker, P.M., Chicago Sun, New Masses, Earl Browder, Walter Winchell, Clifton Fadiman, Russell Davenport, Leon Birkhead, and many other followers of Karl Marx.

Mr. Avedis Arthur Derounian, alias John Roy Carlson, alias George Pagnanelli, alias Thomas L. Decker, alias John Correa, alias Rudolph Eibers . . . alleged Author of "Under Cover," delivered an address in Chicago, November 3, 1943.

Next day, reporting the meeting, the Chicago Tribune published the above photographic copy of a hand-bill circulated in the city, prior to the appearance of the speaker. The article contained the following explanatory statement: "This is a reproduction of a poster

which was circulated in connection with a meeting scheduled for last night in Orchestra hall. Although its authenticity has been denied, the broadside brought considerable comment from persons who read it."

The Defender has no knowledge of the matter beyond the foregoing statement. It must appear significant, however, to even the casual reader . . . that a reputable newspaper like the Chicago Tribune would regard the poster as being sufficiently important to warrant releasing a photographic reproduction

through its columns.

The material appearing in small type reads as follows:

"Avedis Arthur Ahkassian, a member of the Communist Party of Armenia, spent four years inside the anti-communist movement here. He makes his lecture platform debut in Chicago, home of many of the anti-liberals who appear in 'Under Cover.' His book is under attack by Publisher Frank E. Gannett, the Chicago Tribune and various fascist veteran organizations. Comrade Ahkassian positively will name those anti-liberal Chicagoans who have opposed the rising tide of Communism. This is an opportunity to discredit permanently the American opposition to our anti-capitalist peoples government.

"The Communist International must develop a revolutionary American political program and party, to set its feet firmly on the Marxian-Leninist path, and to lay the foundation for a revolutionary struggle that is now gradually mobilizing the masses and that will one day put 'finish' to bankrupt American capitalism and establish a Soviet America. We must shatter the capitalist state. We must build a new state, a new government, a workers' and farmers' government, the Soviet government of the United States. When a Communist heads a government in the United States, and that day will come as surely as the sun rises, that government will not be a capitalist government, but a soviet government, and behind that government will stand the red army to enforce the dictatorship.

"Endorsed by Daily Worker, P. M., Chicago Sun, New Masses, Earl Browder, Walter Winchell, Clifton Fadiman, Russell Davenport, Leon Birkhead, and many other followers of Karl Marx."

If any person or publication whose name appears on the poster wish to protest its authenticity, The Defender will publish their denial.

If you move, be sure to notify The Defender . . . giving both old and new addresses.

A Startling Message on

## Sectarianism

Send at once for a free copy.  
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# The Atoning Death Of Christ

Rev. A. T. June, D. D. . . . Sebago Lake, Maine

**R**EAD I Peter 2:21-25. The supreme truth here to remember is, "Without shedding of blood is no remission." Hebrews 9:22.

Two things stand out on the surface of these verses, namely

## The Life of Christ. An Example.

"For hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." Verse 21.

The Spirit of Truth speaking through Peter, declared the life of Christ to be an Example. An Example of what? An Example of God's ideal of Man.

Peter proceeds to depict the moral excellence of the Man Christ Jesus—the ideal Man, setting forth the leading traits of His character.

*"Who did no sin."  
"No guile in His mouth."*

Note the two other "Who's" in verses 23-24. This speaks of the Lamb-life and Lamb-character, as the foundation of love. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." I John 2:10. He abides in the light through love. The Lamb can endure, and love beareth all things. (See I Corinthians 13:7.) "By whose stripes ye were healed." Healed from what? From the tendency to revile: "He revileth not." From the tendency of one who has horns. A lamb has no horns with which to attack or defend itself. You have been healed from your horns!

We have before us a portrait of Christ,

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sketched by one who knew Him intimately. The estimation of His Person has come down from an eye witness.

**No sin in His nature.  
No guile in His speech.  
No violence in His actions.**

Behold a sinless, pure and harmless Man! An Example of what God expects of man.

As Peter muses on the perfection of Jesus Christ, he sees the deformity of human nature and cries out in despair, "Ye were as sheep going astray." The contemplation of Christ resulted in a self-discovery. There is floating about in the world much theological teaching, representing the Saviour's death as having no value beyond that of an example. Such instruction is as unbiblical as it is unphilosophical. Teachers of this doctrine ignore the fact that an example reveals an ideal, but does not impart capacity for its realization.

## An Example of What Man Must be in Order to Dwell with God.

Every reader of the New Testament must concede that Christ's life presents an unique exhibition of moral glory. But this admission does not enable the admirer to walk in His steps. To walk in His steps, we must have His life—Christ must impart new life through the new birth. The soul's first vision of Christ presents Him as Saviour, bearing our damnation on the Cross. Thus Peter presents the death of Christ as a Sacrifice. Verses 24 and 25.

This is the supernatural provision for us, in carrying out God's expectation, and enables the believer to become what he ought to be, and thereby dwell with God forever. Having discovered in the presence of Christ the fact of man's ruin, Peter passes to the consideration of Christ's death as the means of realizing God's ideal.

A Divine Saviour. Peter does not rest content with presenting the Example of our Lord. He must confirm it by a reference to Christ's divine work as the Saviour of man. There are three things about His atoning death:

## (1) The Fact of His Atoning Death.

"Who his own self bare our sins in his own body on the tree." Each phrase here needs attention, careful consideration. It represents a need for very close exegesis. Such effort requires hours of hard work but pays large spiritual dividends.

**The Person:** "Who his own self." "Who did no sin." "No guile" and "no violence."

**His Humanity:** "In his own body"—substitution. The doctrine of the Atonement rests upon union and substitution. Some time ago there appeared in the daily newspapers the story of a society woman being saved by her devoted husband. Her case was considered hopeless for want of blood. The husband bared his arm and the physician took the necessary quantity of blood to save her life. Substitution alone would not save, but transfused blood accomplished the desired purpose.

**The Death:** "Bare our sins on the tree." In this experience our Lord is unique and has no followers.

## (2) The Purpose of His Atoning Death.

That we "live unto righteousness." This enables us to live and walk in His steps. Spiritual power is the object of His death.

The outcome of His Atoning Death, verses 24 and 25. Healing after Disease. "By whose stripes ye were healed." In His stripes you have found healing forever from the infirmity of your disease. Death cannot heal you, but the wounds of Jesus can.

In the 53rd chapter of Isaiah you will find the stripes—Christ as a Rejected Servant, verses 7-9. Christ as a Vicarious Sufferer, verses 3-6. Christ as an

—Turn To Page 22.

## Free Testaments For Children Past Age 8

LARGE type. Gold Titles. Dupont morocco. Also dainty Bible-verse-a-day booklets for His little ones. Mothers state ages of your Bible-less children. If postage is sent, it brings extra gifts. Scriptural League. D Youngstown 7, Ohio

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THE NATIONAL SPIRITUAL DEFENSE CRUSADE P. O. BOX 910 AKRON, O.

... From Page 20 ...

Outraged victim, verses 7-9. Christ as a Triumphant Victor, verses 10-12.

### (3) Home After Wandering.

"Ye were as sheep going astray; but are now returned." It is significant that the reference to the condition of man is the figure of a lost sheep. Why not the ox or the mule? The ass will return to her stall and the ox to his crib. But a straying sheep will not return. It must be brought back. It lacks sense, of direction and must therefore have the help of a shepherd. Fallen man is like a lost sheep. His self-efforts are futile. He must seek outside aid. The description of our Lord, as Shepherd and Overseer, is a beautiful ending to this passage so full of spiritual and practical teaching. The Shepherd feeds, gives and lays down his life for the sheep. The Cross is the standing manifestation of the heart of Christ.

A Bishop is an Overseer. He thinks and plans for others. The Cross is the perennial manifestation of the mind of

## A Christmas Prayer

Blessed Jesus,  
Savior dear,  
Look on me,  
Now kneeling here.

How I love Thee  
For Thy love,  
For Thou cam'st  
From heaven above!

And, for my sake,  
Wast Thou born,  
Baby sweet,  
This Christmas morn.

Make me ever  
More like Thee,  
In Thy dear  
Humility!

Keep me always  
Gentle, mild,  
As befits  
Thy little child.

Jesus, Savior,  
Born for me,  
Here I give  
Myself to Thee.

Christ. We are to submit to the will of the Bishop. The Relation of the Lord's Example to His Atonement is seen here. It is only possible for Christ's Example to be reproduced in our life when we have accepted Him as our Atonement.

The outward divine standard thus becomes realized by means of inward divine strength. Jesus Christ, in His death, is our Peace, Pattern, Power, Purity and Protection.

## The Unpardonable Sin

**REMEMBER**, as long as there are desires in your heart to do good, you have not sinned away your day of Grace . . . for these desires are the result of the Holy Spirit doing his office work to bring you to God.

"All that the Father giveth, me shall come to me, and him that cometh to me I will in no wise cast out." John 6:37.

"The Lord is not slack concerning his promise, as men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." II Peter 3:9.

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25.

God is willing to save all who come to Him, regardless of their conditions or feelings.

"For whosoever shall call upon the name of the Lord shall be saved." Romans 10:13.

What is the Unpardonable sin?

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matthew 12:31-32.

"Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:28, 29.

## Lucius Compton Exonerated

**EARLY** last summer, Christians throughout the nation were pained by press dispatches and radio reports announcing that Rev. Lucius B. Compton of Asheville, North Carolina, had been indicted by a grand jury and arrested on charges of an unbelievable nature. The indictment simply did not make sense to Pastors and Laymen acquainted with Mr. Compton's life and Ministry.

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# Armageddon: Will It Ever Occur? Where?

Dr. J. O. Kinnaman . . . Long Beach, California

THERE are those who reject the doctrine of the Second Coming of Christ. In so doing they take away almost one-third of the New Testament and leave it an "unfinished story" without purpose or objective. It would be like the famous "unfinished story" of O. Henry. The nullification of the doctrine would nullify the force of the New Testament.

It is usually believed that the Final Struggle between Good and Evil will be fought at a place called Armageddon. The Scripture used for this interpretation is Revelation 16:16, which in turn ties in with nine other passages.

The word Armageddon is not one word in the Hebrew, but two. The first has the "rough" breathing which places an "H" before the vowel, making it "Har" in the English language. Philologists give it three meanings as follows:

- The Mountain of Destruction.
- The Mountain of the Gospel.
- The Hidden, Safe Place.

The reader may take his choice of meanings. There is no way at present to know which is exactly correct. My personal preference is c.

In the picture presented we have a group of kings gathered together to make war upon Almighty God. They are the Big Three: the DRAGON, the BEAST, and the FALSE PROPHET. Translating from the Greek we get: "And he (the RED DRAGON) gathered them together in a place called in the Hebrew tongue HARMEGEDDON."

This place is usually conceived as the Plain of Esdraelon—that level stretch lying south of the ridge that separates Galilee from the southern part of Palestine, representing the physical line of demarcation between the Old and New Testaments.

Standing on this ridge facing north, one is looking upon the physical New Testament... while his back is toward the physical Old Testament. This plain is 20 miles in length, and, on an average of 10 miles wide, having a stream coursing down the center toward the Mediterranean Sea. This stream has

spelled defeat and disaster to several armies bent upon conquest. It was the scene of two great victories, and two great defeats. Here, Barak won his famous victory over the Canaanites, and Gideon over the Midianites. The first great disaster to the Israelites was the death of Saul, the other the death of Josiah. Thus the balance is perfect.

Close to the eastern end of the Plain is a mound (Tell) called Megiddo. This elevation represents twenty separate cities, including fortresses, built one atop of the other. Archaeologists cut a cross-section of this mound in such manner that the twenty strata may be easily distinguished one above the other. The first stratum represents the original fortification, built upon the same level as the

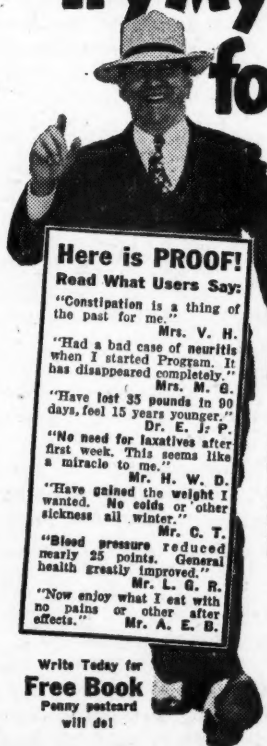
plain, dating approximately 3500 B. C.

This site is the natural military "key" to the Plain, and the gateway to the east, and vice-versa. For armies to pass into Palestine from the east, this spot must be in the possession of the invader. To prevent a break through from the east, it must be held by the possessors of the land. It is all-important and strategic, from a military point of view. The Hyksos (royal Arabs) were never able to break through and extend their sphere of influence to the west, although they arrived at the borders of Palestine 2,300 B. C. and built, or rebuilt the fortifications that were the "key" to all Canaan, the walls of Jericho. They had three "anchors" to their line of offense and de-

— Turn To Page 24.

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fense: (a) Hazor far to the north, (b) Jericho in the center, and (c) Gaza just on the border of Egypt. They were never able to break into the Plain of Esdraelon because it had been well fortified for 1200 years before their arrival. Joshua broke this line at the three points. That was a military necessity. The Hyksos were driven out of Egypt during 1580 B. C. but made their last stand at Gaza. There they utterly disappear from history. Their city stands today not utter ruin, but in a well preserved state.

Through the diplomacy of Pharaoh Tut Ank Amen, Palestine became a Mandate of the Egyptian Empire. The "Bridge of the Continents" was again open to the marching armies of Egypt, to protect the eastern part of her Empire. This continued from the time of Joshua to David, when Palestine became an independent kingdom.

Solomon was fully cognizant of the importance of Megiddo, and made it the home base of his panzer divisions, which in his time were war chariots and Arabian horses. The Hyksos had introduced the horse to Palestine and Egypt, and they were the "tanks" of that day. Solomon built great stables at Megiddo which the archaeologists have found and uncovered. These stables were 166 by 83 feet, divided into five units, each capable of accommodating 24 horses with the chariots. The stables were built by the workmen of King Hiram of Tyre as they were on their way home after completing the Temple. (I Kings 9:15-19)

It is the popular conception that "the Great Battle of the Lord" will be fought upon this Plain. Let us meditate for a little, and try to see if this is possible.

The book called in the English, Revelation, is really the Apocalypse of John on Patmos. It was written sometime between 70-98 A. D. by a political prisoner of the Imperial Government of Rome. For more than a half century there had been conflict between the Government and Christians. It was a conflict of politics as well as ideologies. Basically it was not a clash of religions, because each person in the Empire was allowed to have any religion desired, provided he obeyed the laws of the Empire.

There arose what may be called "Em-

peror Worship." Statues of the reigning monarchs were set up in every city, town, village, hamlet, yes, even in rural areas. There was an altar attached to each statue upon which the people were ordered to place sacrificial offerings of flowers, fruit, or something of the sort, but never blood sacrifice in any form.

The Emperor was known by the title "Kyrios" in the Greek, that is "Lord," and all people within the Empire were ordered to call him by that title. To the real Roman, this was an acknowledgment of the Imperial Government, something like our modern salute to the Stars and Stripes. The Christians bluntly refused to obey the laws regulating this action. They refused to call anyone "Lord" excepting the Lord Jesus Christ. They likewise refused to bow down to anyone excepting the Christ. For this reason, they were branded and proclaimed traitors to the Imperial Government, and treated as such under the Roman Law.

This conflict between the Roman State religion and Christianity resulted in John's banishment and the writing of the Apocalypse. This form of writing is always the product of a time of adversity. Minorities are in deep and utter despair, and such conditions seem to demand a special disclosure of God's plan for the future. Prophecies usually appear in time of crises. The theme of the Apocalypse is not a call to repentance, but a promise of deliverance.

From 96 A. D. to the Emperor Constantine the Great, 325 A. D. the battle continued between the Imperial Government and Christianity. After that, the Government was no longer antagonistic toward Christianity, nor the Church toward the Government, because Christianity became the State Religion of the Empire.

There have arisen three methods of interpretation of the Book of Revelation:

- a. The Futuristic.
- b. The Allegorical, or Spiritual.
- c. The Modern Historical Interpretation.

The Allegorical form of interpretation had its origin during the second century in Alexandria, through Clement and Origen. The first commentary on the book was written by Ticonius 280 A. D. His interpretation and method was standardized by Augustine in his book, the

"City of God."

During the thirteenth, fourteenth and fifteenth centuries, men began to hold the book prophetic, foreshadowing the events of the future, and thus there was a more or less return to the Futuristic interpretation.

The Historical interpretation examines the historical background, the historical environment, the politics, economics, human hopes, aspirations and from them draws logical conclusions. The "human equation" seems to be the factor that renders interpretation difficult.

But all interpretations have a common denominator: the conflict between Good and Evil, with the Good finally prevailing, and bringing about the condition portrayed in Isaiah 32:16-18. Then as a result of that condition, we obtain Revelation 21:1.

The usual accepted situation is that this struggle between Good and Evil (between altruistic management of world affairs, and mismanagement) will be global, and involve all mankind, including every nation. Such is almost the situation today. The present conflict is global with only a few small nations outwardly neutral. Our present battle line is 56,000 miles in length, two and one fourth times around the world at the Equator. America's line extends from the most western tip of the Aleutians to India's coral strand, and thousands upon thousands of miles besides.

If we were to move the armies of either side of the present conflict, we could not stand the soldiers within the boundaries of Palestine. It would take an area about equal to the state of Ohio for the warring armies to merely stand, if all the armed forces were placed side by side. If we raise the army now being contemplated by the United States alone, all of our boys could not stand at one time within the borders of the Holy Land. Under those figures at the present moment, How would the Plain of Esdraelon figure in a global conflict?

There is a geographical and military answer to the above, but space forbids going into it at this time. The answer will not contradict the Bible, but confirm and verify it in every way. Let the reader see if he can solve the puzzle. If he cannot do so, and the Lord tarries, I shall undoubtedly give the answer in an early issue of The Defender.

# INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

December 19, 1943

Christ, the Fulfillment of the Law  
Hebrews 1:1-9; Romans 10:4-10

**GOLDEN TEXT:** "God hath in these last days spoken unto us by his Son." Hebrews 1:1-2.

For some months the Sunday School lessons have dealt with matters pertaining to the Law received at Sinai. Paul describes this Code as a schoolmaster for disciplinary purposes, to bring mankind to Christ. It was to apply only until man reached the place to receive God's deeper spiritual message. It probed the conscience but had no power to save. It made men conscious of the terrors of sin and pointed them toward the coming Sinbearer.

The Law was meant to be a standard of conduct, not a means of salvation. And "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

**1. God Spoke to Many Persons in Many Ways.** Paul wrote to the Romans that "Christ is the end (object or aim) of the law." Our Lord is the only Person ever to live on this earth without violating a single one of the Ten Commandments. He was indeed the "end" of the Law! God alone, incarnate, could dwell in our world immune to sin. Because Jesus

Christ "knew no sin," He was good enough to bear our sins.

The text for today says God spoke unto the fathers in "divers manners." Men talked with Him as one man to another. To some he spoke in the "still small voice" of inspiration. Others were commanded to write the things they heard and saw. There were visions and dreams. The voice of thunder and the flash of lightning on the Damascus road . . . the urge of the Spirit and the command of the angel who sent Philip down the highway to Gaza.

God spoke in "sundry times." The original Greek says, "in many portions." But each portion or part of the Word fitted perfectly with every other portion—cemented by the cohesive quality of supernatural inspiration.

God spoke to us by His Son, and made Him the heir of ALL THINGS. To Him all authority has been given, in heaven and on earth. Angels bow before Him. His riches are shared with those who bear His name. It will take eternity to fully disclose the believer's wealth.

**2. Man May Share His Glory.** The Apostle Paul wrote the most profound of all New Testament letters to the Church at Rome, emphasizing that salvation comes not by self-effort through keeping the Law . . . but by accepting it as the free gift through Jesus Christ. Law presupposes Works. Personal salvation presupposes Grace.

While it is true all things are Christ's, the fact remains that the stubborn will of man often stands in the way of receiving fullness of blessing. The Word says: "Whosoever will." If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

should not perish, but have everlasting life." John 3:16.

While this lesson opens with a statement regarding the birth of Jesus, the prologue in the last half of the preceding chapter should also be studied.

Beginning with a clear reference to the situation in which Mary found herself, details of Joseph's misunderstanding and God's explanation are given. Mary then became a beloved wife instead of an outcast. It was revealed to Joseph that her Child was the fulfillment of Isaiah's prophecy . . . that He would be Emanuel, "God with us." He was to be called Jesus, which is the same as the Old Testament Joshua, and means, "salvation of Jehovah." Said the angel: "He shall save his people from their sins."

The Jews rejected the angelic story. During Christ's ministry they accused Him of being a bastard. The charge has often been repeated. The pernicious "Guiborry Bible," written in Palestine, published this year in the United States, repeats the same blasphemy.

**1. A King Is Born.** The land of Palestine was but a small part of the great Roman Empire. A vassal king sat upon its throne. Herod, the Idumean, was a ruthless but capable ruler. The word, "Idumean" means Edom—a descendant of Esau the "red." In Old Testament times, the Edomites had a king called Agag. He was "king of the reds." His name has the same root as "Gog" of Ezekiel 38th, which symbolizes the international red movement of our day. Red means revolution and rebellion. Herod was a red. As such he rebelled against Christ at the time of His birth.

While the doors of the Temple of Janus, in Rome, had been closed for the second time in history, indicating a pe-

—Turn To Page 26.

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WALLACE W. BRADLEY, Editor  
4247 S. W. Corbett Ave.  
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December 26, 1943

God's Great Love and His Gift  
Matthew 2:1-12

**GOLDEN TEXT:** "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him



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riod of peace, it was far from a peaceful world into which the new King was born. No downy bed in a palace, not even a pallet in an inn was His first resting place, but only rough hay in a manger among lowing cattle and bleating sheep. Yet no king was ever welcomed with such angelic glory as attended the birth of Emanuel.

**2. The Wise Men Arrive.** Among learned men of the time there was a general expectancy. Ancient writings of various peoples predicted the coming of a king. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." The Wise Men, conversant with these writings, knew the time of fulfillment to be at hand. Nightly they scanned the heavens for the Star until their diligence was rewarded. Immediately they set forth, following the Star to Jerusalem, where they halted to make inquiries of the priests—who, of all people, should have been alert.

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News of their arrival reached Herod. Gathering the chief priests and scribes, he demanded immediate information concerning the possibility of another king entering his domain. The priests read the book of Micah, about Bethlehem being the predicted birthplace. Pretending that he, too, would like to worship a divine Child, he bade the Wise Men go find him, then return and report. But the Child's Father was cognizant of Herod's intention, and warned them to return a different route.

**3. The Wise Men Worship the King.** These men were earnest seekers for truth. God honored them with a special revelation. They lived up to the light they possessed. The light of the Star brought them to the Light of the World.

The Wise Men "rejoiced with exceeding great joy," when they saw the Star had come to rest over the dwelling of the infant King. They worshipped Him. They opened their bags and took out treasures—gifts of gold, precious perfumes and spices . . . items worthy of acceptance by any king or emperor. Some see in these gifts beautiful symbols of the deity of Christ Jesus: Gold for His Royalty as King of Kings; Frankincense for His Highpriestly office, and Myrrh for the healing unguent of the prophetic Word.

**January 2, 1944**  
**Jesus Begins His Ministry**  
**Mark 1:1-22**

**GOLDEN TEXT:** "Repent ye, and believe the gospel." Mark 1:15.

The word "Gospel" as used here, means the blessed Story which the Evangelist is about to tell regarding the Life, Ministry, Death, Resurrection and Glorification of the Christ. It also refers to the fact of believers beginning to assemble in units of worship. With singular brevity and abruptness, the writer passes on to the ministry of John, recording also the Baptism and Temptation of Jesus.

**1. John the Forerunner.** Mark recognized the appearance of the Baptist as being the fulfillment of an Old Testament prophecy. He referred to Malachi's words, saying: "Behold, I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

For nearly thirty years our Lord calmly waited the appointed time to begin His public work. Now it had arrived. The move from Galilee to Jordan was a step of interest to all heaven. "Now when all the people were baptized," Jesus stepped forward. The heavens opened and a voice spoke, "Thou art my beloved Son, in whom I am well pleased."

Four hundred years had melted into history since the last Prophet gave his warning message to an obstinate people. Now, a wilderness preacher—an oddity, clothed in camel hair and subsisting on the most meager diet, was drawing people from far and near to hear his fiery orations. John, however, disclaimed any intention of posing as the Christ, saying, "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."

**2. Jesus Baptized and Tempted.** The fame of the Preacher reached Nazareth. With others, Jesus traveled on foot over the hills to the Jordan. "And Jesus when he was baptized, went up straightway out of the water."

The Holy Spirit, assuming the corporeal form of a dove, descended upon the sacred head of the Master. His commission had arrived. From henceforth His life would be dedicated to the ministry planned before the foundation of the world. The Spirit which descended, drove Him toward the first encounter with the arch-enemy. Forty days and nights in the barren wilderness, among beasts—both physical and spiritual! Mark does not describe the three temptations of Satan, but merely states He was tempted of Satan and that angels ministered at the termination of the struggle.

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3. **Jesus Came Preaching.** The narrative of Mark next takes us to the imprisonment of John by Herod, and the return of Jesus to enter into the First Galilean Ministry. His opening message was similar to John's: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." The old system was at an end. The time was ready for a new order of things. The Law was to be discarded and the Gospel of Grace introduced.

4. **Calling the Fishers.** Walking by the Sea of Galilee, Jesus called four young men who were fishing from boats, "for they were fishermen." Jesus had seen them with John the Baptist. Their hearts were prepared for the call to service which He flung out over the water's edge, "Come ye after me, and I will make you to become fishers of men." There was no hesitancy, no debating the question. They forsook "their nets," typifying the things of the world, and followed Him.

5. **Jesus Begins Teaching.** With the four disciples, the Master went to the city of Capernaum, and on the Sabbath Day entered the synagogue and taught with such vividness and authority that His hearers were amazed. Those present marveled at His manner of speech. "He taught them as one that had authority."

January 9, 1944

Jesus Busy With His Ministry of Love

Mark 1:23 — 2:14

**GOLDEN TEXT:** "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

Concerning our Lord, the prophet Isaiah wrote: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Peter, in the book of Acts, states: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

After the discourse of Jesus in the Capernaum synagogue, a man of the

audience, obsessed with an unclean spirit, "cried out." The miracle of cleansing which followed, astonished the people. "Immediately his fame spread abroad." Demons are real. Demons are intelligent. Taking possession of this man's organs of speech, they carried on an intelligent conversation with the Christ.

Leaving the synagogue, the disciples took Jesus to the home of Peter and Andrew, where Peter's mother-in-law lay ill. Jesus took her by the hand, and the fever "immediately left her, and she ministered unto them."

After the sun had set, indicating the end of the Sabbath, the house was filled by the sick and afflicted, until it seemed "the whole city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils."

1. **The Source of Power.** The narrative continues: "And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." Jesus knew prayer to be a vital necessity. No one has accomplished for God, without finding the source of spiritual power through prayer. Jesus drew heavily upon His spiritual resources during the previous day's contact with many sufferers. The need for replenishment through communion with His Father was evident. He prayed and was refreshed.

2. **He Was Moved With Compassion.** The word "compassion" means "to suffer with." It is precious to know that the Lord Jesus "suffered with" those

whom He met in the days of His flesh. He was moved with compassion for the poor leper. "Lord, if thou wilt, thou canst make me clean." So deeply sympathetic was Jesus that He laid His hand on the scarred forehead, and said, "I will; be thou clean."

3. **The Glory of Service.** Peter and John, who were with Jesus throughout His ministry, later wrote: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courageous." (I Peter 3:8) "Who-so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17)

Our blessed Lord lived for others. He went about doing good. His service was not properly evaluated in the days that He lived on earth. But, God was pleased. We may not always witness visible results from our labors commensurate with the exertions put forth. But we know God overlooks nothing and that in due time His children will be rewarded.

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**THE DAY OF WRATH.** By Dr. Harry E. Jessop. Fleming H. Revell Company. Pages 119. Price \$1.25.

**D**R. Jessop, Dean of Chicago Evangelistic Institute, is a well known preacher and writer. This book is an enlargement of his earlier brochure called, "The Final Counterfeit"—which enjoyed an amazingly large sale.

It is built upon the premise that present disturbed conditions result from Satanic influences. The Author recognizes not only a conflict of flesh and blood, but also a clash of spiritual powers . . . "spiritual wickedness in high places." Students of prophetic truth will find "The Day of Wrath" useful for interpreting present-day events in the light of Scripture.

Thirteen chapters, divided in two parts, make up the volume. Part I answers the question: Why This Slaughter? The answer: We are near the end of an age, prophetic fingers point toward a time of wrath, and as in the days of Noah when the earth was filled with violence, so also during the closing period of the present dispensation.

Part II deals with the prophesied Antichrist. The world will accept a counterfeit Christ when he appears with a proposed panacea for humanity's ills. But like all of Satan's promises, this too will end in judgment and suffering. The background from which this "Man of Sin" emerges is given in the tenth chapter of the book.

Dr. Jessop says: "Rumblings of a hitherto sleeping volcano are always a sufficient indication to those who have been living on its sides. Some take immediate

warning and move to safety. Others recognize the condition but play with danger, leaving their removal until necessity is thrust upon them. Sometimes they leave it too long. They have no excuse; for they were warned.

"The inhabitants of our world are living on the slopes of a great volcano. Those who have ears to hear can detect its rumbling. Already the deadly lava of a fearful judgment is beginning to belch out. Two great personages are almost due: One clothed in light, the Lord of glory, and the other the embodiment of hell itself. Every man and woman of Adam's race is getting into line, to join forces with one or the other. On which side will you be?"

**THESE MEN SHALL NEVER DIE.**  
By Lowell Thomas. Winston Publishing Company. Pages 307. Price \$2.00.

**P**ERHAPS more than any other radio commentator, Lowell Thomas specializes in telling American hero stories as they flash into the news. In compiling the material for this, his latest book, he chose 72 honored heroes—stories of daring achievement representing a cross-section of men who distinguished themselves during America's first year in the present war.

Competent military authorities chose these men for distinction. They are typical American youth, from town, farm and local neighborhood. Mr. Thomas quotes an officer as saying: "They were fighting virtually with their bare hands. They were short of weapons, short of ammunition, short of medical supplies, short of food. The cry was, 'Send us something!' They fought with their backs against the wall."

The Winston Company says: "Lowell Thomas presents American battle-courage in the full dress of color and circumstance. He has written many gripping stories of courage and adventure. In this account of America's heroes, he finds his greatest theme."

An important feature of the book is the large assortment of photographs, supplied from official government sources, scattered through its pages. Many are action pictures of exceptional importance. Likenesses of each of the 72 heroes are presented.

Page 220 contains a full page photograph of Sergeant Major Vootha, a typical South Sea Islander. On the opposite page, there appears a group of half-naked natives possessing excellent physiques and good faces. Beneath the picture are these words: "Solomon Islanders, Christianized by the missionaries, were friendly toward the Americans throughout the campaign. They aided American aviators forced down on their islands, and helped the Marines on Guadalcanal."

**IF YOU WERE THE CREATOR.** By Professor George McCready Price. Pacific Press Association. Pages 170. Price \$1.50.

**T**HIS, Professor Price's most recent volume, deals with the mysteries of Creation. It treats upon the philosophy of supernaturalism. The Author suggests that the Reader try to place himself in the position of the Creator, to determine if the human mind could have done better at the task of making the world.

We read: "Within some of us the conviction is as strong as ever that all will some day be right with the world, be-

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cause God is still in His heaven. There are no crises, no emergencies with Him. It is a grotesque libel to suggest that a good God made a bad world, and now does not know what to do with it. God made only a good world; but this world went off on the primrose path of dalliance; so God had to allow it to degenerate physically and biologically. But soon this situation will all be remedied; for without shattering it to bits, as the old Persian poet thought would have to be done, God will remold it to the perfection that His heart desires."

In ten chapters, Professor Price unfolds such subjects as the following: Seeing Them Go, Becoming the Great Companion, The Ethics of the Universe, What About Rebellion?, Why Death?, Curing the Cosmic Cancer, The Verdict of History, How Long Would You Tolerate A Rebellion?, The Cosmic Committee of the Whole, and Was It All Worth While?

In dealing with the rebellion of Lucifer, the treatise concludes: "Physical and mental degeneracy, and a steady deterioration of all the finer and nobler phases of character have steadily marked the history of mankind; and it is easy to see that all this has been due to the natural consequences of sin. It is not toil and physical hardship which degrade human beings; it is sin, wrong thinking and wrong doing. A wise Creator has ordained work and hardship for man's intellectual and moral good."

The book ends with the presentation of the ultimate goal of God for His faithful creatures. Interspersed through the chapters are quotations from the great poets of the ages. This is a volume to be read and digested when one is in an attitude of deepest thought.

**MENNONITES IN EUROPE.** By Rev. John Horsch. Mennonite Publishing House. Pages 425. Price \$2.00.

IN 1911, leaders of American Mennonites felt the need of a comprehensive his-

tory of their Church, and the General Conference appointed a committee to plan its preparation. It was decided to publish two volumes, dealing with the Church in Europe and America. Since John Horsch had already spent many years gathering material on the European Anabaptists and Mennonites he was assigned the task of writing that part of Mennonite history, while the American division was delegated to Harold S. Bender.

The story of the Mennonite Church is associated with that of other Christian bodies which had their rise at the day-break of the Reformation. Because these people would not accept "infant baptism" but insisted that the baptismal rite must follow confession of faith, they were dubbed Anabaptists by their critics. Later, due to the zeal of one of their number, Menno Simons of Holland, they became known as Mennonites—followers of Menno.

Mr. Horsch dug into neglected and almost inaccessible records lying in vaults and libraries of Europe, to obtain material for this valuable tome. Much that had been obscure, as to the early history of the Anabaptists, was brought to light. The principles of faith, the teaching and character of the early leaders, their ability to endure persecution and ostracism became known. The records confirm the character of the faith of those rugged, heroic people.

The Author was born in the year 1867, near the birthplace of the Mennonite Church, and this volume is the result of a labor of love. He lived with the atmosphere of the Church fathers, feeling the pinch of their trials and the joy of their triumphs.

He learned the secret of their faith and steadfastness—their simple allegiance to Jesus Christ and fidelity to the Word of God.

Forty-seven chapters are woven into this most interesting and readable work of history. The first four take the student back to the years before the Refor-

mation, the Waldenses, Wycliffe, Huss, and other early heroes of faith. The next 28 chapters describe the Rise and Growth of the Mennonite Church, tracing its spread through the countries of Europe. Persecution and martyrdom attended their way, yet they were not daunted.

We read of Michael Sattler, one of their great preachers, who was condemned as a heretic: "Deep silence prevailed while the sentence was read. It was worded as follows: 'Between the representatives of his Imperial Majesty and Michael Sattler, judgment is passed that Michael Sattler shall be delivered to the executioner, who shall firstly cut out his tongue; then throw him upon a cart and with red hot tongs tear pieces out of his body twice, and on the way to the place of execution make use of the tongs five more times in like manner. Thereupon he shall burn his body to ashes as an arch heretic.'"

Michael Sattler did not lose his composure. At no time did his calmness, earnestness, and fearlessness leave him. He prayed for his judges and persecutors and admonished the people to repentance, even while facing ignominious death. Such was the love and fearless determination which established the foundations of religious liberty! Persecution has

—Turn To Page 30.



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## "THESE MEN SHALL NEVER DIE"

By Lowell Thomas

Photographs and biographical sketches of 72 American heroes who gained distinction for acts of bravery during the first year of our participation in the present war. For detailed statement, see the review which appears in this issue of The Defender . . . 307 pages . . . PRICE \$2.00 POSTPAID.

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... Form Page 29 ...

failed utterly to stem the tide of Christianity.

The last 14 chapters describe the Life and Faith of the early Mennonites, and give a view of the doctrinal basis of their belief. Forty illustrations add to the interest of the book. Included also are four appendices, with a list of Mennonite family names.

**THE BLIND MAN OF JERICHO—A MUSICAL SERMON.** Angie Mering Williams. Fellowship of the Cross. Pages 48. Price 75 cents; \$6.00 a dozen.

**C**ONCERNING this unusual rendition of a familiar Bible story, Evangelist Oliver E. Williams says: "This musical presentation, as well as others of like character, have been given by the Radio Sky Pilots in many cities of the United States and Canada. They have been featured at Saturday night services in our revivals for several years, always drawing large crowds. 'The Blind Man of Jericho' is given to the public with the prayer that it may be of service to Church choirs and individuals, in their work for the Kingdom."

Mrs. Williams states: "Through the years in our work among the Churches, we have found that nothing so thrills the heart, lifts the burdens, takes away the sting of disappointment, creates courage in the fearful, comforts the lonely and gives strength to the dying, like the singing of hymns and Gospel songs. Through them we reach the seemingly unreachable, because the whole world is interested in music."

The title of the book depicts the contents. It is a sermon interspersed with songs and other music, old and new. Such songs as the Great Physician, My Jesus I Love Thee, and What a Friend, are mingled with the story of the healing power and redeeming love of Jesus. Five pages are devoted to J. R. MacMurray's famous Gospel march number entitled, "There's Something About A Christian

That Is Fine, Fine, Fine." Mrs. Angie Williams' "Christ in Galilee" also appears at an appropriate place in the Sermon.

This unique musical creation offers something new and effective to Ministers and choir leaders who wish to give a musical setting to the Gospel.

**THE ANTICHRIST AND THE ARMAGEDDON.** By Lawrence and Velma Booth. Published by the Authors. Pages 64. Price 25 cents.

**I**N THE Foreword of this booklet we read: "As this generation shall see the rise of the Antichrist, the Word is invaluable concerning the 'Man of Sin' who will reign as the world dictator. Sound the alarm, for all who take the 'Mark of the Beast' will be lost. This is an effort to present in concise form just what the Bible teaches on the Antichrist."

The first chapter presents the views of the Authors regarding the position of the United States in prophecy. The second section is a study of "The King of the North." Other divisions bear such titles as "The Beast of Revelation," "The Armageddon," "The Satanic Trinity," etc.

This brochure offers an interesting Appendix in the form of a letter written by a soldier from "The Wilds of Nowhere" to his sister, telling about a miraculous deliverance from death after being knocked down and stunned by the impact of a bullet. He says:

"I rolled over and tried to get up. The force of that bullet had only stunned me. Dazedly, I wondered why. I pulled that little Bible out of my pocket and in utter muteness looked at the ugly hole in the cover . . . It had ripped through Genesis, Exodus, Leviticus, Numbers, on through the Pentateuch, on through the other books, Samuel, Kings, Chronicles, and kept going. Where do you think it stopped? In the middle of Psalm 91, pointing like a finger at this verse: 'A

thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.' Sis, when I read that verse it raised me three feet off the ground, I did not know there was such a verse in the Bible. I'd been reading mostly in the New Testament. I read the rest of that chapter—the first part was ripped apart. In utter humility I said, 'Thank you, precious God,' and felt like a little boy that had escaped the mouth of an enemy of prey . . ."

On the whole, this book restates the views held by pre-Millennial students generally. It makes this observation: "The judgment of God will fall upon cruel pagan Japan. There will be a China when there will not be a Japan."

**EVERYDAY STORIES.** By J. Vernon Jacobs. Standard Publishing Company. Pages 192. Price \$1.50.

**E**VERY teacher of children will welcome this book of interesting stories. It is not about children in some far-off place or time, but concerns boys and girls of today living in neighborhoods like our own.

There are thirty-six stories, dealing with such problems as any child may be called upon to meet in school, home, church or on the playground. The Author has prepared a topical index, so the teacher may instantly find a story to help teach the particular lesson desired. The

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**THE ADULT BIBLE TEACHER AND LEADER.** By Charles W. Brubaker. Standard Publishing Company. Pages 128. Price 60 cents.

**T**HIS volume was written as a training text to help prepare teachers and

leaders of adults. More and more the feeling is growing that adults should be taught the abundant life as revealed in the teachings of Jesus. One hour a week, on Sunday mornings, is not sufficient. The Author hopes that many Ministers and laymen will be led to understand the possibilities of adult education.

Turning to page 18, we read: "The major responsibility for the success or defeat of adult Christian education rests with the Church. In spite of the many adult organizations and movements on both the outside and inside of the Church, there has been much fragmentary, incoherent, unrelated action. It is the duty of organizations in the Church to promote unitedly the task for which the Church exists and for which it is unquestionably responsible." Twenty lessons make up this course of study.

known to me until some years ago when I read the above falsehood quoted from the Communist Daily Worker.

Quotation, Pages 165-166: "The leaders of this sect, located principally in many sections of the midwest, regarded Hitler as the savior destined to give battle to the anti-Christ, overcome him at Armageddon and fulfill a so-called Bible prophecy for a peace to last one thousand years."

Answer: This statement strikes at the heart of a Christian doctrine precious to millions (I use this figure advisedly) of believers in America. In all churches there are those who, having studied Bible prophecy, subscribe to the views set forth in the Apocalypse and other portions of Scripture, that a terrible war called Armageddon will bring the Christian Dispensation to a close—after which Christ will return to inaugurate a theocratic form of government over which He will personally preside.

Thousands of Pastors and millions of laymen subscribe to this doctrine. Scores of Christian educational institutions and religious magazines accept and expound the doctrine. Whoever wrote Under Cover thought it was smart to cast Hitler in the role of Christ in perverting this phase of Scriptural teaching. They place believers in the position of saying: "No, it is not Hitler who ushers in the Millennial Dispensation, but Jesus."

These are typical of many other similar falsehoods and perversions. "Under Cover" is universally condemned by Christian believers conversant with its contents.

## An Open Letter Regarding "Under Cover"

**T**HERE are smear artists these days who think it is clever and smart to place Christian patriots in the position of constantly denying false charges. Unknown to themselves, the smearers are victims of the curse described in II Thessalonians 2:11-12.

The book, "Under Cover"—discussed elsewhere in this Defender, is one of the "lying wonders" currently used to PERSECUTE CHRISTIANS. When a certain radio smear artist challenged a well known leader at Washington to submit one false statement in the book, Dr. Winrod wrote a letter, which said in part:

\* \* \*

It seems strange to hear him declare the veracity of "Under Cover" when every informed person knows it is a patchwork of falsehoods from beginning to end. I have tabulated scores of untruths in its pages. I am sending three for your collection.

Quotation, Page 167: "Just before the national elections in 1936 Winrod made another trip to Germany."

Answer: I have made only one trip to Europe, during which time I visited several countries, spending five days in Germany. I was on the ocean Christmas day, 1934, and arrived back at the New York harbor January 29, 1935. A check

with the State Department will show I made one trip, not two.

Quotation, Page 167: "On his return he visited Washington, conferred with James True, spent hours at the German Embassy and held consultations with Hans von Reitenkranz, at that time Hitler's personal representative here."

Answer: I have never visited any embassy of any government, anywhere, any time. I have never in my life conferred with any agent of any alien power. The name Hans von Reitenkranz was un-

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